

POLITIQUE DISCOURSES VPON  
TRVETH AND LYING.

AN INSTRUCTION TO  
PRINCES TO KEEPE  
THEIR FAITH AND PROMISE.

Containing the summe of Christian and  
Morall Philosophie, and the duetie of a good man in sun-  
*drie politique discourses vpon the trueth and Lying.*

*First composed by Sir Martyn Cognet,*

Knight, one of the Kings priuie Councell, master of re-  
questes of his houlhold, and lately Embassadour  
to the Cantons of Zwitzers & Grizons.

*Newly translated out of French into English, by  
Sir Edward Hoby, Knight.*

Αγαθὸν ἰσχυρὸν τῷ κυρίῳ ἢ ἰσχυρὸν ἐν ἀνθρώποις.

It is better to trust in the Lord, then to put any confidence  
in Princes. *Psal. 118. 9.*



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*Cum gratia & Privilegio Regia Maiestatis.*

1586.







TO THE RIGHT HONO-  
RABLE, SIR WILLIAM  
CECILL, OF THE MOST  
NOBLE ORDER OF THE GARTER,  
KNIGHT, BARON OF BURGHLEY,  
Lord high Treasurer of England, and one  
of her Maiesties most honorable  
priuie Councill.



*Y good Lord: it may seem  
in the conceits of the ouer-  
curious, that in some sort  
it fareth at this instant  
with mee, as it did some-  
time with the old Philoso-  
pher Phormio: who a-  
midst the most sumptuous entertainentes at  
Ephesus, which K. Antiochus made vnto  
Hannibal in the time of his banishment from  
Carthage, for a further delight and recrea-  
tion was willed to dilate vpon some theame:  
and accordingly he tooke in hand to discourse  
of the duetie of a Captaine, and to teach what*

## The Epistle

was appertaining to the discipline of warre : which when he had finished, Hannibal beeing desired by the standers by, to deliuer his opinion of him, answered, that he had before seene manie olde men doate, but neuer none more then Phormio.

Like blame then I may incurre, in beeing thought too busie in dealing with matters of Philosophie, a matter as contrarie to my profession as the other was to the Philosophers, and in me to be turned to the rashnes of youth, what in him was to the dotage of olde age.

But howsoever these my endeouours may lye in the consideration of the enuious or ouercurious, with which two humors this age most aboundeth, yet if by your Lo: they may be esteemed worthie of your honorable protection, I shall not onely thinke it my greatest happines to haue employed my time herein, but also with the like oportunitie and leasure shalbe encouraged to wade into some argument of greater paines and moment : hauing at the first entred bereinto through the perswasion of a friend of mine,



## The Epistle.

mine, who being in the Court of France the last yeare when the Author first published this booke, sent mee one ouer highly commending the same, and praying mee for his sake to spend some time in perusing thereof, the which I was the more willing to performe, considering howe conuenient it was, when through the thicke mistes and vnhoalesome aires of this solitarie Island, I was hindred of other recreation, for the auoiding of idlenesse, to betake my selfe to the contemplation of my studie: and so onely that therby the matter might be the better vnderstood and carried away by mee, I bestowed paines in the translation thereof, which fully finished, bath a good while since lyen by mee, and longer, (knowing mine own weakenes and imbecilitie) had done, had I not lately beene much pressed by my good friend master T. D. to giue my consent to the publishing thereof, as a matter necessarie, as he thought for the time, and especially for such as vnderstoode not the French tongue.

The matter contained in the booke may bee

## The Epistle.

deuided into two parts, in the first, all vertues handled, the trueth, as it were genus unto them, and thereby is shewed howe necessarie they are in mans conuersation: in the other, is intreated of all kinde of vices, and lying accounted as genus thereunto, and so is set down what discommodities insue thereof, and how much they are to be auoyded.

For the order which I haue kept therein, I haue like a most iust and faithfull translator no whit swarued from the course or almoste phrase of the Author, the iudgement whereof I referre wholie to your honorable consideration, and will leaue it for some recreation to your Lo: to peruse at such time as from the more waightie affaires of this realme, your Lo: shall retire your selfe, as some Emperors and Senators of Rome, for the like were wont to do, when they gathered pible stones and Cockles shelles on the sands along the Sea shoare: Most humbly beseeching your honor, that among all the riche Newyeres giftes, which of abundance shall this yeare bee bestowed in Court,

## The Epistle.

*Court, this simple one among the rest may find  
some place in your honorable acceptation, wi-  
shing as manie yeres to be encreased to your  
former, with continuall health and honour, as  
it is, or euer was possible in the course of  
Nature to be yeelded. And so I  
most humbly take my leaue.*

*From the Isle of Shepey  
the tenth of De-  
cember.*

1585.

**Your honors most  
bound Neewe.**

**EDWARD HOBYE**



## A commendation of this worke.



I R, with no small contentation of minde, I haue according to your request perused your translation of *Monsieur Cognets* morall politicke or rather right Christian discourses, in commendation of Veritie, and detestation of her contrarie. And as that honorable Au<sup>th</sup>or made most graue election, to handle such matter and subiect as for this time and state of his Countrey was more then necessarie, so can I not but singularly commend your choyce of this stranger, & your endeouour to make him an English Denizon, thereby to transport, and communicate with your countrey generally such precious wares as will be founde no lesse hole-some & commodious, then delectable and pleasant to all degrees, but especially to the best and most noble. For although Princes and great Estates haue many felicious blessings, whereof priuate men can not bee pertakers, yet in this one respecte is their estate more miserable, that they seeldome or neuer finde a faithfull friend that sincerely wil or dare *Auriculas teneras mordaci rodere vero*. Whereby they reiect often the vnsauorie hole-some bitter medicine, that would reduce their health and preserue their strength. And in steede thereof swallowe vp the delicate sweetened poyson that finally workes their helpelesse bane and mortall confusion. And therefore haue the wise Philosophers admonished Emperours, Kinges, Princes, and other great and honourable persons, that swymme in the Seas of felicitie, by reading Histories and morall politicke discourses to enforme themselues of such matters, as their Parasites will not, and honest seruantes or freindes many times dare not reueale vnto them, thereby to escape the daungerous downefall of impendant calamities, whereunto the greatest Princes are much more subiect then the most inferiour priuate persons. Since then this treatise (conteyning a *Methodicall* abundance of such godlie graue admonitions for all estates) may aptly be compared to a precious Posie of most fragrant flowers (compendiously for that purpose gathered from infinite varietie of forren gardens, *Historicall, Poeticall, Politicke, Morall, Humane* and *Diuine*, grauely, discreetly and Christianly, conferred and applyed) Deprive not your selfe

## *A commendation of this worke.*

selfe of dewe prayse and thanks, for publishing and emparking  
with your Countrey men so rare a Jewell, whom you shall thereby  
also suspend in reuerent expectation of more honourable fruits to  
succeede this your first right vertuous blossomes: The true  
ensignes and very originall cause of right nobilitie:

Whereunto with your happie societie of  
the Muses, I wish and very hartely  
recommende you.

*Yours dutifully to command,  
Thomas Digges.*



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# Politique discourses vpon Truth and Lying.

## CHAP. I.

*That the truth is a vertue most praiseworthy, by what it may be discerned, and of that which hindereth the knowledge thereof.*



Mong the vertues contained in moral Philosophie, the Truth hath euer been esteemed as one of the moste praise worthie; The which *Plato* called the fountaine of all goodnes; and *S. Augustine* in his booke of the Citie of God, ordaineth it as the King, and faith as the foundation and pillar of Iustice and all commen wealthes: for

Truth, a  
vertue most  
praiseworthy.

so much as there is nothing more proper to man, being formed according to the image of God, than in his words and manners to approche him the nearest that he is able, & to make his words serue for no other ende, than to declare his good intent & meaning, whereby he may be better able to informe his neighbour.

*Agathus* hauing written of the manners & religion of the *Perfians* saith, that they had two gods (as *Marcion*, & *Manichæus* the heretikes haue heretofore helde) the one good, creator and author of all good, and of the light, whome they called by the name of truth; the other wicked, author of al euil, resembling him to darkenes and ignorance. And *Martir* intreating of the *West Indies*, declareth that a certaine old man of the same countrie, praying the first discoverer of them to behaue himself courteously, shewed him, that the soules of men departing their bodies, passed by two wayes, as also *Philemon*, and *Plato* in his *Phædon*, and tenth booke of his *Common wealth* hath written. The one darke and obscure, thorough which the soules of all cruell men wade grieuously tormented; The other shining, & cleare,

*Marcion* &  
*Manichæus*  
heretike.

The religion  
of the *Indians*  
touching the  
soules departure  
out  
of the bodies.

A.

full



POLITIQUE DISCOURSES

The crueltie  
of the Spaniards.

Trueth called a vertue.

Common  
sense.

The Sunne  
166 times  
greater than  
the earth,  
6545 times  
greater than  
the Moone.  
L. 2. ca. 3.  
contra  
astron.

Deu. 5.

full of all happinesse, ordained for those that loue peace, trueth, and quietnes. This the holie scripture ought more deeply to impresse into vs, hauing beene hitherto verie y<sup>e</sup>l considered of the *Spaniards*, who for hauing exercised all their crueltie, and inhumanitie which they were able to imagine against the poore *Indians*, for the most part haue ended their liues most miserably, as such as haue entreated of this historie more at large declare: and that the same *Spaniards* counterfaiting as though they would instruct them in the trueth, thorough their wicked life and excesse, haue most estranged them from it, and of a most populous countrie, made a most horrib'le desert. This trueth is called a vertue, because they that vse to tel the trueth doe loue it, and shee hath such a force, that wheresoeuer shee is seene, shee causeth her selfe to be the rather desired and loued. Now, since that our Creator, of his pure grace, performeth all the promises, which he hath made vnto vs, in the trueth whereof consisteth our assurance, and saluation, wee likewise ought to make good whatsoeuer in our christian professio<sup>n</sup> we haue promised to him, seruing for nought els then our owne good, quiet, and happinesse. And leauing all together the Philosophers dalings touching the true marke and knowledge of the trueth, nor respecting their opinions, who haue doubted of all things, and helde for certaine that no man knew ought, seeing how senselesse they were, we wil wholie cleaue to common sense, the onely meane betweene the senses and vnderstanding, and will thinke that reasonable, which we haue seene, heard, tasted, and felt, and so haue recourse to ech one in his science, as Lawyers and others, yeeld to Phisitions in their arte, and runne to Astrologians when they woulde vnderstande by what meanes the Sunne is one hundred threescore & sixe times greater than the earth, and sixe thousande, five hundred and five and fourtie times greater than the Moone, albeit there be no appearance thereof at all: And wil wholly followe the rules and maximes of Diuines, who thorough the verie worde of God declare his will & infallible trueth. And herein it behoueth vs to shunne two faults, which S. *Augustine* doeth thinke greatly hindereth the knowledge of the trueth, to wit desperation & presumption. But most especially to haue a great desire to knowe it, as a treasure and true science, according to the exhortation of *Salomon*.  
And

## OF TRUTH AND LYING.

And humbly beseeche at Gods handes, that wee may learne and vnderstande it: and let vs bende our selues thereto by readinge of good bookes, and frequenting of Sermons and honest companie, not imagininge wee see more then in deede wee doe see, following the lesſon of our Sauour to the *Scribes* and *Pharisees*, in the ninth of Saint *Iohn*, and in the Chapter going before, where he sayde to his disciples: *If you continue in my worde, you verilie* Iohn. 8. 31  
*are my disciples, and shall knowe the trueth.* So must wee heare the worde of God, as beleeuing it and perseuering therein. For thorough faith is our entrance thereto. In this respect spake Saint *Peter* in the name of the whole, in the sixth of Saint *Iohn*: *Ma-*  
*ster, to whome shall wee goe, thou hast the wordes of eternall life?* Iohn. 6. 68.  
*And wee beleue and knowe that thou art the Christe, the sonne of the liuinge*  
*God.* Saint *Augustine* likewise is of opinion that mans minde giuen to vice, cannot be capable of the trueth. Some haue wri- S. Augustine.  
 ten that Saint *Peter* sayde, that God did not couer nor hyde the trueth vnder a mountaine, to the ende that none, but such as  
 toyled farre for her, might finde her. But as with the heauens he  
 hath enuironed the earth and the hilles, so hath he couered the  
 trueth with the vayle of his charitie, whereby whosoener will  
 knocke at the heavenly dore, might easily enter in. Therefore  
 it is a matter necessarie, that who so will loue the trueth, must  
 first knowe her, and louing her, search her out, and searching  
 her, must knocke at the gate of the heavenly loue, our Sauour  
 hauing promised, that *Aske and it shall be giuen you, Secke and you* Matth. 7. 7.  
*shall finde, knocke and it shall be opened vnto you.* And those of olde  
 time haue set downe two principall partes to be especiall in man,  
 to wit, his vnderstanding, and his will: which beeing once cor-  
 rupted, turne him cleane from the waye of trueth, and leadeth  
 him into an infinite number of discommodities and errours:  
 And all good things haue this nature and propertie, that they  
 be desirous not onely to bee knowen, but likewise to bee belo-  
 ued, and coneted; and the vnderstanding doth serue as a meanes  
 to affection, to shewe what it shoulde most of all pursue, as here-  
 after wee will more at large declare.

## CHAP. II.

*The definition of the trueth and faith.*

## POLITIQUE DISCOURSES

VVhat trueth  
is.

9/2. 119. 105  
2. Pet. 2. 19.  
Iohn. 5. 39.

1. Cor. 1. 30.

1. Tim. 6. 16.  
Iohn. 3. 16.

Iſaiah. 39. 8.

Faith.

Bl. 16. 23. 23.

Iohn 6. 29.  
Iohn. 11. 1.

*Icero* writeth that the trueth causeth vs to speake assuredlie without chaunging of oughte which hath beene, is, or shall bee: and that it is a vertue thorough which wee are enclined to speake no otherwise then as wee thinke. The which definition Sainct *Augustine* followed in his Booke of true Religion, addinge it further to bee a true signification of the voyce: it is taken for the Gospel, and the woorde of God, the which as *Dauid*, and Sainct *Peter* saith, is *A lantern to our feete, and a light, that shineth in a darke place*. And our Sauoure saith, that this trueth shall deliuer vs from the Worlde, sinne, and Diuell, through faith, which wee haue in him, beeing giuen vs from God, for *righteousnesse, and sanctification, and redemption*, who came into the worlde to accomlishe the trueth of the promises of God; who is as Sainct *Paul* saith, *A light that none can attaine vnto*, to the which Christe Iesus doeth guide vs being the cleerenesse of the worlde, and his reconciliation. It is likewise taken for an inward integritie, and a rule teachinge to liue well accordinge to the holie will of God. And when *Ezekias* desired there might bee trueth in his dayes, it is interpreted, that thereby hee meant the continuance of a quiet and peaceable state.

And as the trueth conformeth wordes, according to the meanning of the hearte, so doeth faith in the promises, beeing a vertue which maketh our deedes answerable to our promises, and a habite through which wee are enclined to perfourme whatsoeuer wee haue promised. And our Sauour in the Gospel of Sainct *Matthewe*, saying, that the *weightie matters of the Lawe* consisted in *iudgement, mercie and fidelitie*, by this word of fidelitie, means a trueth, farre from anie disguising, and treacherie.

And the *Romanes* in old time dedicated a temple to *Faith*, the better to cause the people to keepe and reuerence it. I leaue to the Diuines the definition of *Faith*, which consisteth in the *substance of that we hope for*, and in the knowledge of the good will of God towards vs, of our reconciliatio & iustification founded vpon the promises freely giuen vnto vs in Christ Iesus which quickeneth.



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neth the soule, and purifieth the heart, maketh vs the children  
and sonnes of God, causeth in vs a desire to walke holie and vn-  
blamable, taketh away the poyson, & abateth the sting of death,  
and engendreth within vs an amendment of life, readie obedi-  
ence, and loue towardes God and our neighbour, giueth vnto  
vs the hope of eternal life, and of obtaining what we ask at Gods  
hands, rendreth our conscience peaceable, maketh vs to perse-  
uere in the good, giueth vnto vs a boldnes to addresse our selues  
to the throne of grace, bringeth with it selfe a constancie and pa-  
cience in all aduersities, and comforteth vs cleane remouing a-  
way all feare, anguish, & vexation of minde. For this cause God  
is called by S. Paul in the beginning of his second Epistle to the  
Corinthians: *The God of mercie and consolation*. And in the sixth to  
the Ephesians, he doth exhort vs, *to take vpon vs the shilde of faith,*  
*wherewith we may quench all the fierie darts of the wicked.*

Act. 15. 9.  
Gal. 4. 6.  
Ephes. 1. 4.  
Act. 19.  
Rom. 8. 1.  
1. Cor. 13. 2.  
1. Thes. 1. 3.  
Mat. 6. 8.  
Job. 14. 1.

2. Cor. 1. 3.  
Ephes. 6. 16

## CHAP. 3.

*Properties of the truth and how much it is requisite in a Prince, and  
Clergie.*



Aint Paul recommendeth this trueth vnto  
vs as an especiall and principall part of the  
armour required to be worne by a Christi-  
an Knight, and as a bulwarke against all  
assaults. And most excelent is that saying in  
the 8. chapter, of the prophesie of Zecharie,  
where hee exhorteth, *Euery man to speake  
the trueth vnto his neighbour*: and as the bo-  
die bereft of the soule, is nought else then

Ephes. 6. 16

Zechar. 8. 16.  
Ephes. 4. 15.

stinking carrion, so man depriued of this trueth, is no better  
then a verie infection, and filthie carkasse. For this cause Plato in  
his commonwealth, ordained for a lawe that aboue all thinges,  
the truth might be preferued. And Xenophon bringing in a good  
Prince vnder the person of K. Cyrus, requireth especially that he be  
founde true. This was also the first lesson which Aristotle taught  
Alexander the great. And Isayah setteth downe a King to reigne  
in Iustice, and a Prince to rule in Iudgement, being as an hiding place  
from the winde, and as a refuge for the tempest. And a byshop

Plato.

Xenophon,  
A king to be  
faithfull.  
Aristotle.

Isaiah. 32. 1.

## POLITIQUE DISCOURSES

*Fredericke  
emperour.*

of *Cologne*, declared to *Fredoric* the Emperour, that the bare worde of a Prince ought to be of as great weight, as other mens othes, and that the trueth ought to bee his chiefeft ornament.

*Charles the 5  
emperour.*

The aunswere which *Charles* the fift Emperour, made vnto such as would haue perswaded him by no meanes to sende backe *Luther*,

*Christ Iesus  
the sonne  
shining of  
Iustice.*

*Iohn 1.4.6.  
Iohn 8.45.*

being come vnto him vnder his safe conduit, is greatly praised, saying that though the performance of promises were cleane banished the face of the earth, yet it should be kept by an Emperour. Our Sauour also in manie places of the Euangelistes, commaundeth vs in any wise to keepe truth, and nameth himselfe the sonne of Iustice, and the essentiall truth. On the other

*The Diuell  
father of lies.*

side the Diuell is called a lyer, and the father thereof: to the end that euerie one, abyding in God, who is the soueraigne good, and hauing him for a father, Lorde, Sauour, and Protectour, might be founde true: and that we should not serue so wicked a murtherer, and cruell deceauer, as *Sathan*, and that we shoulde abhor lying, with which he onely serueth his turne to extinguish the light of the truth, the onely life of the soule. And *Iob* sayth,

*Iob. 34.13.*

that the wicked abhor the light, they knowe not the wayes thereof, nor continue in the pathes thereof. The Catholique Church

*1. Tim. 3.15.  
Laſtantius,*

is likewise called of *S. Paul*, *The pillar and grounde of trueth*. And *Laſtantius* calleth it the fountaine of trueth, house of faith, and temple of God, into which who so doth not enter is cleane shut vp from anie hope of eternall life. For out of her is there no saluation to be found, but euen as it fared with them, that were without the Arke of *Noah* in the time of the flood. And our religion hath beene founded vppon faith, which dependeth of this truth which alone hath much more vertue than *Cicero* would attribute to *Philosophie*, as in casting out of spirits, remouing vaine solitarinesse, deliuering vs from lusts, and chasing away all feare.

*Gen. 7.21.*

*Lucas,*

For she teacheth vs the true seruice of God, how to worshippe his mightinesse, admire at his wisedome, loue his bountie, trust vnto his promises, and rule our life according vnto his holie will. She cleareth and giueth light vnto the course of reason thorough the knowledge of thinges: and guideth our will vnto the true good and taketh away the clowdes of our vnderstanding. as it is saide the North winde doth in the ayre. And wee daylie see, that the afflicted and wretched innocent taketh his greatest comfort in

that

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that the truth is of his side. And this truth causeth that parte of our vnderstanding wherein reason lyeth, to rule, and our will, affections and like partes willingly obey thereto and suffer themselves to be gouerned therby. And we may the rather be termed men, in neare approaching to God our patron. For all the doctrine of the lawe, tendeth to ioine man through holinesse of life vnto his God, & as *Moyse* in *Deutronomy* sayth to make him leane vnto him. For neither the worlde nor anie other creature can make man happie, but he alone which made him man. And thorough this truth are we deliuered from false opinions and ignorance, and in al actions she is the light to guide vs fro stumbling, and bringeth foorth all vertues. And since that the end of *Grammer* is to speake aptly and agreeably; and the end of speech, societie: of *Rhetoricke* to carrie all mens mindes to one opinion: And of *Logicke* to finde out a truth amidst manie falshoodes: all other artes doe likewise tende to this truth. And let vs make our senses to serue our vnderstanding and that vnderstanding of ours to serue him by whom it is, and doth vnderstand. And since this truth is a light, her propertie is to chase away the darkenesse, blindnesse, and ignorance of our vnderstandings: and to reioyce and comfort vs, as the sunne rising doth to Pilgrims, except they be such as our Sauour spoke of, *who loue darkenesse more then the light*, which maketh vs to perceane what hath beene hidden from vs. And men are more afraide to do amisse by day, then by night, and we are better able to guide our selues, and can yeelde a better testimonie of what we haue seene, as our Sauour sayde in *S. Iohn*, *we speake that we knowe, and testifie that we haue seene.*

To vvhath the doctrine of the lawe tendeth.

Deut. 6. 14.

How man be commeth happie.

The end of all artes.

Iob. 3. 19.

Iob. 3. 11.

## CHAP. 4.

*Extremities in the truth, and how men may speake of themselves, and of that which they vnderstande, and that men ought not to publish anie writing, but of their owne inuention and to some purpose nor to attribute to themselves the honour of a thing well done.*



Ince that this truth is approued to be a vertue, she ought to hold a mediocritie, & to be set betweene two vitious extremities of either too little, or too much, as it is saide of the rest of the vertues, which make them selues more appaunt in gayning vnto them.

All vertues holde a meane.



## POLITIQUE DISCOURSES

themselves by those actions which consist in the midst of two contrarie vices, as doeth the true tune among discords. The excessse and ouerplus shal proceede of arrogancie, pride, vaunting, disdain, & insolencie. The defect in dissembling, when one speaketh lesse then in deede is, & so wandreth from the trueth, which reckoneth things such as they are in deede, without causing any variance betweene the heart and the tongue, as if one shoulde fit himselfe with a garment which is neither bigger, nor lesse then it ought to be. *Democritus* likewise saide, that speech was but a shadowe of the effect, as if he would haue saide, that it ought simply to follow the plaine meaning. And as *Euripides* wrote: speache agreeing with the trueth, is single, plaine, without colour, or counterfait. And the light which assisteth it, is a demonstration which manifesteth, whatsoeuer is obscure, discovereth the originall, the ende, the vnitng, and difference of two extremities. And *Plato* called a Methode, a fire sent from heauen, which giueth the light that maketh the trueth knowen. *Phocion* was praised, because in fewe wordes he comprehended much matter; for sith that all discourse consisteth in wordes and the subiect: the wordes haue no place at all if you take away the subiect; nor the matter or substance hath any shewe without the speech. For wee read in *Ecclesiasticus*, that the mouth of the wise is in their thought: for wee are to consider, wherefore wee speake, before what persons, and in what time and place. And it seemeth that the truth doeth lesse varie from the defect, and the ouerlitle extremitie especially when a man speaketh of himselfe, as *Salomon* exhorteth vs to let another praise vs. And we must take heede least led thorough glorie and ambition wee be readie to giue that vnto our selues, which we ought to receiue from other: if it be not to turne aside a reproch, or that occasioned by the time, wee might the rather encourage and giue hart to youth, and pricke them forwardes to enterprise and atchieue, matters of vertue, & such things as are praiseworthy, and then, speake of our selues the most modestly that we are able, not meant hereby that wee should conceale such benefits as we haue receiued from others. As Saint *Augustine* in like sort reproveth not the Christians for attributing some holinesse vnto them selues, so long as it proceeded not from pride and vaine boasting, but only with intent to

*Democritus*  
speache.

*Euripides.*

*Plato.*  
*Methode.*

*Phocion.*

*Ecclesiast.*

What in  
speech is to  
be confide-  
red.  
*Proverb. 27. 2*

*August. vpon*  
the Psalm. 85

## OF TRVTH AND LYING.

to acknowledge the benefites, and yeelde due honour vnto him which imparted his holinesse vnto vs. And to the end we should not be vnthankfull, wee ought to confesse such good turnes as we receiue, and especially at their handes, that for our aduancement bestoweth them on vs. And they haue beene euer blameworthy, who like *Æsops* Crowe dresse themselues with other byrdes fethers, which being taken back againe of the right owners, they remaine all bare; as wee see in fundrie writers of our time, who in their bookes set foorth manie leaues, whereof other men be the true auethors, not perceiuing the difference of the excellencie of others writings, howe it causeth that which is their owne due, to looke with a pale and wanne countenance, neuer acknowledging ought to them by whome they haue been so much helped, albeit it be a great parte of honestie, (as *Plinie* wrote to *Vespasian*) to confesse those by whome we receiue profit. To this purpose I mought alledge, that which *Vitruvius* wrote how *Protonie*, hauing set vp a most sumptuous Librarie in *Alexandria*, and furnished it with more then seuen hundred thousand volumes, and proclaimed great rewardes to those which should make of the best inuention: fixe of the Iudges awarded the price to those, which were most pleasing to the people, but the seuenth which was *Aristophanes*, adiudged it vnto another, and shewed, that he alone deserued the prise, hauing composed al of his own inuention, and that the rest did but repeate what they had learned out of other auethors, whereof he brought a booke of the same Lybrarie. Which was afterwarde approued by the king and the rest of the Iudges. It becommeth one as yll, to speake of matters hee vnderstandeth not; as one day *Appelles* answered frankly to a great Lorde, discourfing in his shop about the arte of paynting. The children saith he, who grindeth colours, as long as thou heldest thy peace, beheld thee attentiuely, as wondering at thy braue apparel; but since they haue heard thee speak, they begin to laugh & mocke at the discourfes, which thou hast made touching the shadowing of a picture, and matters which thou hast neuer learned. He saide as much to a shoemaker, passing the controlment of his pantable. And the carpenter *Apollodorus* to *Adrian* the Emperour, speaking of Architure. And a Musitian to *Antigonus* discourfinge of Musicke, And the wise

Not to be  
vnthankfull  
for benefites  
received.

*Plin.* in his  
nat. hist.

The Lybra-  
rie of *Protonie*.

Not to  
speake of  
vwhat a man  
doth not vnderstand.

POLITIQUE DISCOVRSES

Captaines, haue euer obserued for a rule, not to attribute all the praise vnto themselues, but to God or their companion. As it is written of *Titus* the Emperor, & one *Pison Furius*, who being praised for a victorie, he had obtained, answered, that it proceeded from god, who made his hands but the instrument to serue him. *Plutarque* writeth as much of *Timoleon* & in the life of *Sylla*, howe the gods were angrie with *Timothens* an *Athenian* Captaine, because he attributed his victories to his own wisdom, and afterwards caused al his actions to goe cleane topsie turuie. *Amasis* puffed vp with pride for the victorie he obtained against the *Idumeans*, nowhit acknowledging it to proceede from God, & carelesse of the Prophets reprehending him, prouoked the King of *Israel*, of whom he was ouercome, taken, pilld & slaine. The like happened to *Manasses* & *Amon*. We read likewise that *Minos*, *Zoroastes*, *Trimegistus*, *Carondas*, *Licurgus*, *Solon*, *Draco*, *Numa*, and other lawgiuers, haue euer fathered their lawes vpon some God, the better to haue them in auctoritie, nature teaching them that it apertained to God alone, to dedicate their seruice, & that otherwise the lawes would not be obserued, and the wit of man is too feeble, & his reasons too short to attaine vnto it. They in like sort who attribute vnto themselues the glorie of any vertue, diminish so much from the bountie & liberalitie of God, & doe not beare that loue, honor, & respect vnto him, which is due. The which the ordinarie words in the Bible haue taught vs, that God giueth them into our hands, God is our victorie, he is a like strong in great or small number, The Lord wil deliuer vs. The same doeth the wise man write *Pro. 16. 1. 9.* *The answers of the tongue is of the Lord,* and the Lord doth direct the steps of man, who worketh in vs both the will & the deede, & al our sufficiencie is from him, as *S. Paul* saith *Phil. 2. 2. Cor. 3.*

Lawes and  
policy ors  
dayned from  
God.

*Pro. 16. 1. 9.*  
*Phil. 2. 13.*  
*2. Cor. 3. 8.*

CHAP. V.

of faining and dissembling.

Counterfay-  
ting.  
Dissembling.



Of faine and dissemble, was euer condemned by *Aquillius* lawe, like lying and deceite, as the ciuill law and *Cicero* declare it to be: and haue euer been esteemed parts vnworthie of a man to make semblance of one thing, & execute another. As *Guichardin*



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*Chardin* wrote of Pope *Alexander 6.* that hee neuer did, what hee *Alexander 6.* said; and of the duke of *Valentinois* his sonne, that he neuer saide *Duke of Valentinois his sonne.* what he would do, and pleased themselues in counterfainting and dissembling, to deceaue and falsifie their faith. And when the sonne had caused certaine Princes to be murdered contrarie to his othe, the father laughing saide, that he plaide a right *Spaniards* parte. They both dyed most miserably. *Fredericke* the Emperour desyred that his counsellors would at the entring in of his court, laye aside al counterfainting and dissembling. I haue learned of some persons worthie to be beleueed, that *Paulus Iouius,* *Fredericke* demaunded why in his Chronicle, hee fained manie things as false, and dissembled the true, which thereby might breede his hystorie to be suspected, aunswered, that he did it to please his friends, and those from whome hee receiued pensions and rewardes, and that the posteritie mought easily giue credite to the same. It is called fayning to make that to be which is not, or that which is, not to bee, or to be greater than in deede it is. And it is dissembling, to make that which is not to bee, or lesse than it is. *Aristotle,* imputed counterfainting to an excesse of trueth, and dissembling to the defect. The Lawyers calleth that couin, when to deceaue another, a man maketh semblance of one thing, and perfourmeth cleane contrarie. Saint *Peter* in his first Epistle exhorteth vs to lay aside all malice, guile, and dissimulation. It is not meant for al that, that euerie one, nor at al times, nor of euerie matter, should speake what he thinketh. For it is wisdom not to discouer, but for some good respect, what we would not haue knowen; as if a man would preach all the giftes hee hath receiued from God, or the vice or fault which by infirmitie hee is fallen vnto, or discouer to euerie one the secrete of his minde, he shoulde bee counted but a dizard. Euerie counterfainting done to the ende to deceiue an other is reprooued; but if it bee to conceale a good counsell, fearinge least it might bee preuented, then is it not to bee blamed, neither is it alwayes requisite to make manifest what wee doe conceaue. Which hath caused some Emperours and Kinges to saye, that hee who cannot dissemble, shall neuer raigne prosperously. And the olde prouerbe meaneth the same, that whatsoeuer is in the heart of a sober man, is founde in the tongue of a drunkarde.

Our

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Luke, 24. 28.  
1. Sam. 11. 13.  
Great per-  
sonages haue  
fayned them  
selues made

Our Sauour in the gospell made as though he would haue gon further, but it was to stir vp the burning desire of his disciples. And *Dauid* fayned himselfe mad to escape the handes of King *Achys*. And so haue they written of *Solon*, *Brutus*, and other verie great personages.

## CHAP. 6.

That the deede ought to be correspondent to the worde, and to flie hy-  
pocrisie.

Speache a  
shaddowe  
of deedes.

Emperours  
of dubble  
hearts.

*Pertinax* sur-  
named *Chre-  
stologus*.

*Tiberius*

Speake.

*Homer*.  
*Ordon* 4.  
*Frederic*. 2.  
*Innocent*. 3.



Ince therefore that speech is but a shadow of deedes, there must be such an vnitie as that there be founde no difference at al, for it is a verie great guile to speake otherwise then the heart indeede thinketh. The Emperours *Tiberius*, *Calligula*, *Nero*, *Domitian*, *Commodus*, and some others, among an infinite number of vices wherwith they were possessed, were most of al blamed because their heart was double, doing cleane contrarie to that they sayd, and making a shewe in the beginning of their raigne to loue the trueth, did most of all corrupt it, by their vices, and enormities. The Emperour *Pertinax* was likewise surnamed *Chrestologus*, that is to say, wel speaking but ill doing. And *Dion* wrote of the saide *Tiberius* (who was so called of a streame defiled and stayned with bloud) that he was wont to say that one ought not to knowe the will of a Prince, and that he should shewe good countenance to such, whose death he ment to practise. These men resemble those which rowe in a galley, who albeit that they looke towards the hinder part, & beate the waue towards it, yet doe they altogether driue forwards the nose. And the Diuines vpon the 32. Psalme, and other places, shew that the analogie of this worde *speake*, in the Hebrew phrase, importeth a signification both of speaking and thinking, to declare that we ought not to speake otherwise then we thinke, as *Homer* did write of *Vlysses*, that his speach proceeded from his heart; At what time *Orson* the fourth, and *Frederic* the second, contended for the Empire, Pope *Innocent* the thirde made faire wether with them both, and neuer the lesse made

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made a verie solemne and eloquent oration of the agreement and vnitie which ought to be among Christian Princes: but a citizen of *Rome* presumed to aunswere him, Holie father, your wordes seeme to be of God, but your deedes and practises which thereto are so contrarie, surely proceede from the diuell. *Guythardin* and others write of certaine Popes that they bended al their forces, to nourish thorough sundrie sleighes and dissimulations, the Princes in dissention, and that they were more politique, then good, and vnder a colour of procuring peace, set them worse together by the eares. As *Cicero* saide of *Augustus*, when hee made as though he would not accept the Empire, that his honest orations were not correspondent to his dishonest deliberation. And if the speech of a Philosopher, as it is written, is a lawe which men voluntarilie set before themselves, to make their life conformable and aunswerable to his doctrine, we Christians, which professe the true Philosophie and holinesse, as *S. Peter* hath written, ought to shun the two extremities of too much or too little, and followe the meane which is to doe well, and speake accordingly, vsinge our wordes, as garments well besyttng the bodie. The *Lacedemonians* banished one *Chesiphon*, for that hee vaunted that hee could discourse a whole day long of anie theame, that was put vnto him: because that speech ought to be so precious a treasure, as *Hesiodus* sayde, that it is not to be vsed, but for necessitie. Hereupon will I not forget to declare howe daungerous an enemy hypocrisie is to the truth. For yeelding an appaurance, and opinion of all truth and holinesse, it is inwardly cleane contrarie, and disguysing and cloaking it selfe with a shewe of truth, it is within full of all wickednesse, cosinage and deceite. And as *Plato* wrote, it is a most extreeme iniustice, of him who maketh shewe to be iust, and is not so. And Saint *Augustine* writeth that *dissembled equitie is double iniquitie*. For this cause the *Lacedemonians* condemned one that did open pennance, wearing heare-cloth vpon his skin for that thereby they discovered his hypocrisie, in as much as it was wouen with pourpure. As *Alexander* saide to *Antipater* that outwardly hee ware a white garment but it was lyned with purple. And it seemeth that such men woulde make God a meane of their deceite, who beholdeth the heart, and the purenesse thereof. And for this cause are they often punished.

*Guythardyns.**Augustus.*VVhy the  
Lacedemonians banished  
Chesiphon.Hypocrisie,  
an enemy to  
the truth.Dissembled  
equitie double  
iniquitie.

1. Sam. 16. 7.



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punished. The holie Scripture doth oft times call them paynted sepulchers, deceauers, wolues, and esteemeth worse of them then of publicans and sinners. A man might compare them to the Pottes of the *Apothecaries* which carie an inscription in the front, of manie remedies and excellent drogues, but within there is eyther nought auailable, or else peraduenture some poyson, which our Saujour reproched the Pharises with, that they clenfed the outside, but within was full of rauening, and iniquitie. And God in the 29. of *Isaiab* sayth: *This people commeth neare vnto mee with their mouth, and honour mee with their lippes, but haue remoued their heart farre from me, and their feare towarde me was taught by the preceptes of men.* The same did he cast in the *Iewes* teeth, *Matth. 15. Mar. 7.* and in the 48. of *Isaiab*, You turne your selues from me, and make mention of me but not in truth nor righteousnesse. It is not without cause written in *Iob*, *The hypocrites hope shall perishe, his confidence also shall be cut off, and his trust shall be as the house of a spider.* Neither was it ill pictured of him, who in the right hand put a tongue, and in the left drewe a long a heart. All deceites are likewise proper, as *Seneca* writeth, to a base and mischeeuous minde, and to be detested of an honest man. I would desire euerie one that meaneth to estrange himselfe from hypocrisie to consider, his debt vnto his creator, to wit, to imploye himselfe, and whatsoeuer is giuen vnto him, our being, our life, our senses, our speech, our actions, brieflie all that wee haue in vs, or without vs for his seruice. And that contrariwise we turne all things to our selues as to their end. And if we make a regyster of our life, what part thereof we giue to God to whom all is dewe? And see howe much we are mooued, if a body doe but speake euill of our friend, and neuer regard nor care for blasphemies against God, or iniuries against our neighbour being his image? We deserue to be called the children of the earth, as they were woont to call bastardes. For we doe followe earthly thinges, despising the spirituall, for which we were created. We must not thinke it strange, if the Philosopher toke a light at noone day to seeke a man in the midst of a presse, for the greatest part serue to vanitie and leasfing, and no whit obey vertue. And if our eye sight could but enter so farre, we should finde manie sauage beastes hidden in some men, which make semblance to bee vertuous, and yet will

*Isaiab. 29. 13.**Iob. 8. 13.*The dutie of  
mā towards  
God.*Diogenes.*

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will not confesse their fault to the Phisition, who by their confession should the nearer approach to iustice, according to the opinion of *Aristotle*, the Diuines, and other auncient writers, which say, that the confession of sinne, is the remedie thereof. *S. Basil* prayd the aboue sayde opinion of *Plato*, touching the vniust that counterfayted to be iust, and blamed that sayde in *Euripides* that he rather desired to seeme good then to be. *Dauid* after he had declared the happinesse of them whose finnes the Lorde had pardoned and couered, addeth those in whose spirite there is no guile nor hypocrisie, with which that faith which resteth in the heart, not in bare countenance, hath no acquaintance.

Confession  
of sinne a re-  
medie.  
*Ad pop. Ro. 24*  
*Psal. 32, 3.*

## CHAP. 7.

*That those which loue the truth should shewe it by good works, and of the meanes which doe leade vs therunto, and of those which are farre from it.*



Our Sauiour sayeth, that they which are of *Iohn. 18. 37.* the truth heare his voice, & so consequently obey him; And saint *Iohn* in his first Epistle after hauing shewed our inclination to sinne, and that our sauiour Christ Iesus offered himselfe for our deliuerance, and that he is our aduocate, and also that faith in the mercie of God, is ioyned with a loue and obedience, he addeth that he wrote those things vnto them, that they sinne not, and he that sayth he knewe God, and doeth not keepe his commaundementes is a lyer, and the truth is not in him. For as *Paul* writeth, we are deliuered from sinne, to the end we should liue to righteousness; and their finnes are forgiven that acknowledge and confesse them, detesting and shunning them, and hope for life eternall. And to this end as well the law as the gospel tendeth that we liue no more in sinne, but enforce our selues to followe truth, righteousness, and holinesse. Yea the verie worlde was created for the vse of men, that thereby they might glorifie God. The promises were giuen, and Christ Iesus came into the worlde to the ende that by participating his so great benefites, we should learne to obey God, whose people we are

*1. Iohn, 2. 1.*

*Rom. 6. 18.*

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are, called of him in his Church, that euerie one should knowe how to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, being iustified through him to the end we should serue thorough righteousnesse, and not defile our bodies, being his temple. For *The eyes of the Lorde* (sayth *Jeremie*) are vpon the truth. S. *James* writeth, that they abuse themselves, who boast that they haue faith, and shewe it not by their good workes. S. *Paul* also requireth that faith that worketh thorough charity, for as much as the sonne of God appeared, to the ende that they which are his should be clensed of all their filthinesse: and required such disciples, who renouncing them selues shoulde followe him, not searching any more their owne pleasure, but to obey God, and dispose them selues, to pacience, long suffering, and all vertues. And we haue beene deliuered from the bondage of sinne, to the end we should walke before God all the daies of our life in holinesse, and righteousnesse. And the grace of God that bringeth saluation vnto all men, hath appeared vnto vs, and teacheth vs that we should deny vngodlinesse and worldly lust, and that we should liue soberly and righteously, and godly in this present worlde, looking for the blessed hope and appearing of the glorie of the mightie God, and of our saviour *Iesus Christ*. We be the temples of the holy ghost which we must not defile, we are consecrated and dedicated to God, and are not our owne, nor darkenesse, but light in God, and therefore we ought to walke as children of the light, and to liue and die to the Lorde to whom we appertaine. And our sanctification is the will of the Lorde, to the ende we should abstaine from all naughtie desires. And S. *John* saide in his first *Canonicall*, that in this the children of light differ from the children of darkenesse, in that they loue one another as members of one bodie, and that they who haue hope of life, sanctifie themselves, since their God is holie. And if we loue God, in respect of the benefites which we receiue continually at his handes, and beleue that he is our prouident father, it is vnpossible but we should manifest this loue by our obedience. *Dauid* saide, *Mercie is with thee O Lorde that thou mayst be feared*. As if he would saye that the foundation of the feare of God is to knowe his great mercie. And in respect of the accorde, which is betweene trueth, and mercie, they haue euer beene ioyned together, as in the *Psalmes*, 25. 36. 45. 117. and



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138. S. *Augustine* in his booke of confessions writeth, that accursed is all our righteousnes, if it should be examined and iudged without Gods mercie. And saint *Ambrase* faith, that a man should not glorifie himselfe as iust, but in that he hath beene redeemed, not in that he was without sinne, but in that he had pardon for it, not that I shoulde aduance my selfe ouer other, but in that Iesus Christ is my aduocate towards his father, hauing shed his precious bloud for me: for he came into the worlde to destroye the workes of the Diuell, to regenerate, and iustifie vs: not to the end we should be vnprofitable, and without fruite, but to exercise our selues in all good workes. First to the ende: that thorough them, and the shyning of our light (as our sanious sayde *Matth. 5.*) God might be glorified, we stande more assured of our vocation and election: and our fayth the more strengthened, exercised, and embraced as *Paul* wrote to *Timorhe* 1. Cap. 1. that likewise our neighbours, by our good example may bee mooned and prouoked to liue well, 2. *Cor.* 9. and that we minister to the necessities of poore Orphanes, Widowes, and such as haue neede of our succour, as members of one bodie. *Mat.* 10. & 25. and since that faith purifieth the heartes as S. *Peter* sayth *Act.* 10. what faith I praye you can they pretende, that are full of filthinesse, enmitie and corruption? and which are puffed vp with passions and disordinate affections? This faith ought to regenerate vs, and make vs newe creatures, exempting vs from condemnation, and clothing vs with the righteousnesse and spirit of Iesus Christ. The which spirit can not abide in our heartes, but it must worke, that is to saye, that it lighteth vs, quickneth and guideth all our counselles, thoughtes, wordes, and actions. What is faith, except we shewe it by our holy conuersation, mortifying our concupiscences, eschewing all vice, and applying our selues to all vertue, not onely abstayning from that which is euill, but from whatsoeuer carieth any shew thereof? Perseuering in this exercise, even vntill the ende of our life. Nowe if we haue the feare of God and a good conscience, how commeth it to passe that wee doe not abhorre any more to defile our selues hauing beene once clenfed? *I haue washed my feete* (sayth the faithfull soule) *how shall I againe defile them?* For God hauing made an alliance with vs, mutually requireth of all his children, seruants, and creatures, an integritie of life. And we must discouer, a melodie, and accord, betwene the righteousnesse of God and our obedience. And by this meanes we ratifie the adoption, through which

De 13. & vna  
be. 1. ch. 6.

The effects  
of good  
workes.

2. Pet. 1. 10.  
Mat. 5. 16.  
1. Timoth. 1.  
2. Cor. 9. 2.

Gal. 5. 22.  
Ephes. 4. 4.  
1. Thes. 5. 22.

Corie. 1. 3.  
Integritie of  
life required  
in a Christia.

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Col. 3. 1.

Phil. 4. 5.

2. Tim. 2. 15.

Phil. 4. 8.

Cor. 7. 11.

2

Ephes. 4. 10.

Tit. 2. 16.

Mat. 7. 10.

God hath received vs for his children. And holinesse is the chaine of our coniunction which tyeth vs to God, to whome wee ought to dedicate all our life as to the author thereof. And to say the truth, wee abandon our creator, wantonly and disloyally, and renounce him for our sauiour, when wee deforme our selues in sinne, where wee ought alwayes to aspire to a heauenly life, and lay aside all earthly affections, being raysed vppon with Christ Iesuw, as Saint Paule writeth: and euen wee denye with Ieremie that hee hath receaued the trewe knowledge of God, except we put of the olde man, which is corrupt in his disordinate desires, to put vppon vs the newe. And to the Philippians hee requireth, that our patient minde be knowne vnto all men. The Lorde is at hande, let not vs take care for ought, but that in all thinges our requestes may be made knowne to God by prayers, and supplications with giuing of shankes. And the peace of God, which passeth all vnderstanding, shall keepe our heartes and senses in Christ Iesus. Moreover, whatsoeuer thinges are true, whatsoeuer thinges are honest, whatsoeuer thinges are pure, whatsoeuer thinges pertaine to loue, whatsoeuer thinges are of good reporte, if there be anye vertue, or if there bee any prayse, let vs thinke of these thinges. And hee wrote to the Corinthians in his seconde Epistle, Since wee haue receaued the promisses, let vs cleanse our selues from all filthinesse of the fleshe and spirite, and graue vppon vnto full holinesse in the feare of God. And to the Ephesians: yee haue not so learned if you haue bene taught by him, as the trueth is in Iesus. And hee complayned greatly to Titus, howe they professed to knowe God, but by their abominable workes denie him. And our Sauiour sayeth in S. Mattheu that by their workes ye shall knowe them. For such as followe not the good which they speake, resemble monsters, which haue but one mouth, and one tongue, but no feete nor handes at all. He doth therefore falsly boast to knowe the truth, if his life be not good and correspondent. For the doctrine of trueth is not a doctrine of the tongue, but of life. And if for good cause, the Philosophers were wont to be angrye with such as made profession of their art, which they called the mystresse of life, and in the meane time turned it but to a sophisticall babling, and did euer esteeme wicked liuers and such as were couetous not worthy to speake, (as the Emperours Dioclesian, and Maximian wrote, that their profession and inwarde desire belide themselves) howe muche greater reason haue wee to detest these bablers, which onely content them selues to haue the Gospell at their fingers

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fingers endes, and in their life, rebellious and seditious cleane despise the same? Considering that the power and efficacie thereof, ought to pearce the verie bottome of our heart: and from thence to bee shewed in all our behauiours, grace, garments, and all other our actions and comportmentes as *Tertul- lian* did wright. We haue heretofore declared, howe we ought to haue this ende before our eyes, to tende to that perfection which God hath commaunded vs, to wit an integritie, which signifieth a pure simplicitie of the heart, voyde of all faynednesse, and contrarie to a double heart. Euerie one ought thus farre to walke according to his might. And it shall anayle much, if to daye surmount yesterdays. And beeing entered into the listes, we should enforce our selues to goe out to the verie ende, assured to obtaine a verie greate prise. To declare perticularlie euerie vertue, would be too tedious in this Chapter, but I will adde that which doeth most entertaine and delight some men in lying, that is: that they be too much lovers of themselves, and are verie forward for their particular profite, which doeth altogether blemishe their sight, and hindereth them so as they can not consider the will of GOD nor his promises. For whatsoeuer wee deliberate, conet, and pursue, ought to be ioyned with the good and profite of our neighbour. And wee must not be stirred vppe nor mooued with anie picke, against the lawe of Charitie. Saint *Augustine* in his first booke of Christian doctrine writeth, that hee liueth excellently well, which the least hee is able liueth to himselfe: because the obseruance of the lawe, consisteth in the lone towards God, and our neighbour. And wee reade in manie places of *Cicero* and others, that the better a man is, the lesse he tendeth al his actions to his owne profit, and the more he doth studie to serue God and his commonwealth. *Plato* himselfe wrote to *Architas*, that man was borne for his parents, friends and countrey: in sort that the least part of him remaineth to himselfe, and for this cause man is named a ciuill and communicatiue creature. And as *S. Paul* wrote, Iesus Christ was borne for vs to the ende that they which liue should not liue anie more vnto themselves, but to him which dyed for them. And exhorteth vs no more to purchase after our owne profite, but that which may concerne our neighbour, and that we be made rich in good workes, which he calleth a treasure and foundation to come. In which doing we shall followe the pathes

Idem  
1000

1000  
1000  
Col. 1. 10.

Hinderances  
to the truth.

1000  
1000  
1000  
1000  
1000

Charitie.

De doct. ch.  
lib. 1. cap. 1.

1000  
1000  
1000  
1000

Man is not  
onely borne  
for him selfe.

1000  
1000  
1000



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*Nilus a bl.  
shop.*

*Tvvo sortes  
of Christians*

*Isaiah 52.*

*Psal. 4. 1. &  
119.*

*God is blas-  
phemed and  
dishonored  
by our vices  
kednes.*

*The crueltie  
of the Spani-  
ards toward  
des the Indi-  
ans.*

*Advertisment  
to amende  
our life.*

of truth, and shalbe counted most happie, especially if wee retire our affections from yncleannesse, from whence *Nilus* an auncient byshop sayde, a smooke proceeded which blacked the soule with fowte. There be then two sorts of Christians, the one in name and profession only, the other in effect. The first care not but for their bodie, honours, riches and pleasure, without ought regarding the feare of God. The other with all their affection dedicate themselves to God, at whose hand they take all in good parte, and despise the worlde louing God, and his woorde, and commaundementes: and of these *Isayah* writeth that they which shall see them shall knowe they are the blessed seede of the Lord: and in another place he calleth a naughtie conscience a narrowe bed, in which a man cannot well stretch out his bodie nor lie at ease, for he which hath a wounded conscience can neuer finde out anye condicion, place, or state that is not too little for him, and which may anye wayes content him. This is the cause why *Dauid* requireth at Gods hande to set at large his imprisoned heart, that is to say that he will do him the grace, to cause him to haue a sound and neate conscience. I will not here forget that as God is honoured by the good life of the faithfull, ( according as the holy scripture witnesseth ) so is he blasphemed, and dishonoured thorough wickednesse. And there is no doubt but the behauiour of Christians, haue caused the Turkes and Infidels euen to detest the true religion. *Lopes* a Spaniard and *Benzo* a Millanese, and other that haue written of the historie of *America* and the West Indies, haue beene constrained to confesse, that the crueltie, couetousnesse, blasphemies and wickednesse of the *Spaniards* hath altogether alienated the poore *Indians* from the religion, which the said *Spaniards* gaue out they held for true, who did not long enioye those goods, which by detestable meanes they had there gathered. And all men write, that they were lesse worthe then the Idolatrous *Indians*. The cruell handling of those *Indians* and that which the Turke did to them of *Africa*, *Africa*, and part of *Europe*, who lined as we doe, the Turke notwithstanding being the farther, are set before our eyes as an example: to the end that we should change our selues, and seeing the behauiour of Christians and their obstinacie to vice, wee shoulde looke but euen for such cursednesse and miseries, as we reade they haue beene enwrapped and fallen into. And wee may well say that we touch euen neare the end of the worlde already quaking and doting thorough old age, and full of the wrinces of lying: which notwithstanding

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notwithstanding can not obscure the sonne of trueth, nor take away the light of them which feare God, which see, and loue the way which we ought to follow, to attaine to life eternal. And that we neede not further wander, wee must exercise our selues in reading of good bookes, in prayer, fasting, and workes of godlinesse. And as *Xenophon* writing of the dewtie and office of an esquire, warneth him aboue all thinges, to beseeche at Gods hande to make, his thought, speech, and deedes such as shall be agreeable vnto him, and contentment to all his friendes, and honourable and profitable to his commonwealth without molesting of anie man; by farre greater reason the Christians ought to praye vnto God, without intermission, that he will teach them his will, and dresse their pathes, to loue and feare his name. When a man speaketh of good woorkes, it is thereby meant such as are furthest from all superstition and hypocrisie, and proceede from a fayth working thorough charitie, and a pure heart, witnessing the great bountie and excellencie thereof, and profiting our neighbours, referring all to the glorie goodnesse and grace of God, which bringeth forth in vs good fruites, and giueth vnto vs both to will and to performe as saint *Paul* sayth, and crowneth in vs his owne workes.

godly exercise.

Mat. 23. 34.  
2. Cor. 9. 8.  
1. Tim. 6. 18.

## CHAP. 8.

*How much true men haue bene esteemed and that all magistrates ought to be so, and of the riches of princes.*

**I**N Exodus *Iethro* counselled *Moses*, to appoint rulers over the people, men of courage, fearing God, men dealing truly having conscioussesse, and in Egypt, the chiefe magistrate euer carried a picture of truth, hanging at his necke. The which *Amian* writeth also of the *Druides*, shewing that a Iudge ought to carie it in his heart, his Iudgements, and all other his actions. And the tablet hanging with two chaines vpon the heart of the high priest, (whereof mention is made in Exod. 28. and Numbers 3.) was called *PRIM* which signifieth light. For the kings in all their actions of importance, demaunded counsell of God by his high priest, or prophets. *Pythagoras*, and *Demosthenes*, esteemed to be trewe, and to doe good to another, the two most excellent

Exod. 28. 31.  
V Who ought to be rulers

Exod. 27. 30.  
PRIM.

Pythagoras;  
Demosthenes;

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things that were giuen from heauen to mankinde. And the same  
*Pythagoras.* *Pythagoras*, being demaunded, wherein men were likest vnto God,  
 answered in trueth. And it was a sufficient reason for any thing  
 he said to say, He saide it. And the great Thebane captaine *Epami-*  
*Epaminondas.* *nondas*, was most especially prayfed because he loued the truth, and  
 neuer made lie. And *Pyndarus* prayfed him, as he did before one  
*Pyndarus.* *Pyrracus* a Tarentine, for that knowing much he spake little. And  
*Pyrrhus.* albeit *Pyrrhus* was an enimie to the *Romaines*, yet neuerthelesse did  
*Fabritius.* he giue this prayse vnto *Fabritius*, that a man might assoone turne  
 him from the truth and honestie, as the sunne out of his course.  
 And the chiefeft prayse, which hystoriographers giue to Bishops  
 in time past, is, that they neuer lyed, and in the Psalmes, and Apo-  
 calyps, the saintes were euer honored with this title, *that a lyewas*  
*Zachar.* *neuer founde in their mouth.* And *Zacharie* praysing *Ierusalem* calleth  
*Psal. 38. 56.* *it the citie of trueth.* And in the holy scripture, this woorde of  
*Isaiah 54.* thinke, say, or promise, is interpreted in God to doe: because all  
 which he thinketh, sayth, or promiseth, is surely executed and put  
 in effect. *Pomponius* a friende of *Ciceroes*, was extolled, for that hee  
 had gotten such an opinion to be counted true, that euery one tru-  
 sted him, and referred himselfe vnto him. Which was likewise said  
 of *Demonar* in the time of the Emperour *Adrian*. And our chroni-  
*Demonar.* cles doe greatly prayse king *Iohn*, for that he was open, neuer ma-  
*King Iohn.* king shewe of louing him, whom in deede he did not. *Titus Liuius*,  
*Titus Liuius.* in the 5. booke of his fourth Decade, and fourth of his 5. made a  
 great matter that the *Romaines* kept their faith exactly. And in the  
 first booke of his first Decade he writeth, that sayth, and a single  
 othe, (all feare of lawes and chastisements not thought on) go-  
 uerned the whole Citie, to which he attributed the course of all  
 their great prosperities. *Attilius* chose rather to returne backe, to  
*Attilius Regu-* *tormentes and death prepared for him, than to breake his sayth.* And  
*lw.* when *Antiochus* woulde haue vsurped *Egypt*, vppon *Ptolomie E-*  
*Antiochus.* *piphanes*, whose protection the *Romaynes* had alreadie taken vp-  
*Ptolome Epip-* *pon them, they sent vnto him Popilius*, who made a circle about  
*phanes.* the sayde *Antiochus*, and constrayned him before hee departed  
*Popilius.* to promise him, that he should enterprife nothing, ouer their  
 sayde pupill. Wee reade of manie other kinges and common-  
 wealthes, that in their differences, referred themselues to the  
 people of *Rome*. *Cato* as *Plutarke* hath written, hauing layde to  
*Cato.* *Murena* his charge, that he bought the voyces of the people, the  
*Customs of* *better to attaine to the Consulship, went here and there gathering*  
*the Romaines* *his*



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his profes, and according to the custome of the *Romaines*, had on the defendants behalfe, certaine gardes, which followed him euerie where, marking what he did for the better instructiō of his bill; These watchmē would often aske him, if that day he ment to search out ought, that appertayned to his accusation, if he saide no then they departed, whereuppon is growne this prouerbe, when one telleth a thing that seemeth strange, this is not to bee beleeued, though *Cato* himselfe should tell it. And *Plinie* in his preface, describeth the opinion was then had of his manhood, and innocencie, which sayth he caused *Cicero* to crie out, O gentle *Cato* howe happy art thou to haue beene such a one, that neuer man yet durst presume to sollicite thee in any dishonest cause, or contrarie to dutie? He writeth also of *Scipio* surnamed *Asiaticus*, for to haue subdued *Natolie*, being called before the *Tribunes*, *Gracchus* being one, whom he held for his enimie, that he had such an assurance in his speech, that his very enimies were sufficiēt witnes of his manhood. And in *Lacedemon*, whē there was one that was knowen to be a dissolute person, and a lyar, & that he had proposed a very profitable aduise, & necessary for that time, yet was it cleane reiected of the people. And the *Ephores*, hauing chose a Senator that was very true, commanded him continually to propose vnto them like counsell, whereby they might restore their cōmonwealth, as it were from an vncleane and foule vessell, into a pure & neate. *Cicero* in his oration he made for *Valbus*, maketh mention of an honorable person, who being called into the Senate at *Athenes*, to depose touching some matter, the senators would by no meanes haue him take the accustomed othe, knowing him to be a vertuous honest man. Such an efficacy hath the opiniō of māhood, in a personage accōfited true. *Xerxes* & *Ariamenes* in the great controuersie which was betweene thē for the kingdome of *Persia*, referred thēselues to their vncle *Artabanus*, to whose iudgement they stood. I could here reckon many forraine Princes, who in time past haue had such an opinion of the court of Parlement of Paris, composed of graue, learned, and reuerent counsellers, chosen according to the right and ordinances, that they haue had recourse thither, as to a temple of iustice. We read of the Emperour *Frederic* the second, and certaine kings of *France*, that they haue beene so greatly esteemed of their subjects that in steede of fine gold they haue receiued lethermonie, others haue borrowed great sums with good liking, which they haue restored againe, as soone as conueniently they were able. This is

*Scipio Asiaticus.*

A good aduise of a liar reiected.

*Artabanus* iudge of the controuersie betwene *Xerxes* and *Ariamenes*. Parlement of Paris.

Lether monney.

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Cyrus,  
Zonare.  
VVherein a  
princes trea-  
sor most con-  
sisteth.  
King Francis.  
Henry 3.  
Princes  
trew and  
keping their  
promise belo-  
ued of their  
subiectes.  
King Phara-  
monde named  
Warmond.

the meanes which *Cirus* sheweth, in *Xenophon*, and *Zonare*, to *Cresus*, wherby they may obtaine what they wil of their subiects: when they haue once gayned an opinion to be accounted trew he sayth likewise that their treasors consist most in enriching of their friends, without caring for any other gardes. We haue seene, what credit by this meanes, the great kinges *Francis*, and *Henrie*, obtained throughout all *Europe*, and what losse and dishonour such haue receiued as both before, and since haue sayled of their promise. I will not here omit, howe *Pharamonde* our first king was named *Warmond* which signifieth truth. And a man is not able to declare what profit, and solace he which is true, bringeth to euerie man, as ending of suits in lawe, enmities, discordes, and other seedes of mischiefs disperfed through a countrey, by the reuealing of the truth which he discouereth, his wordes being receiued as an oracle. And *Xenophon* in his seuenth booke of *young Cyrus*, sheweth that the bare worde of such a man preuaileth more, then other mens constraint, threatens or punishment: and gaineth more by his bare promise then other doe by their rewardes. He sayth moreouer that there is no greater, nor more excellent riches especially to a Prince, then vertue, iustice, and greatnesse of courage, because such can nether want friendes, nor ought else.

*Xenophon.*

## CHAP. 9.

*That it behooueth to keepe promise, with instruction not to make it with ones disadvantage, and not to giue place to the importunate.*

Faith of prin-  
ces.

*Isocrates.*



*Ism Linius*, in his third booke of his first decade, declareth what great dammage ensueth him who breaketh his faith, and looseth his credit: for the societie of men is only maintained by dewe keeping of promises. And al good Princes haue esteemed, that their authoritie, puissaunce, and safetie dependeth thereon. Hereupon *Isocrates* wrote to King *Nicoteles*, that he should be founde true of his worde in all his promises: in sort that one shoulde giue greater credite to his bare worde, then to others othes. And the wise man writeth in the Prouerbes, that *Yf doing and sayth conserueth a Princes estate, but a lying talke becommeth him not*. Himselfe is the onely preseruour of fayth among his subiectes, and their debtour for iustice. *Dian* reciteth

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reciteth that the Emperour *Marcus Antoninus* was wont to say, that it was a verie lamentable thing, that a mans faith should be violat or suspected, without which nought can be assured. King *Artaxius* in his death bed, warned *Euменes* his sonne, to esteeme fidelitie, & the good opinion of his subiectes, the chiefe part of the inheritance he could leaue him. And *Sueton* praised *Caesar*, for that hee kept his faith with his enimies, though they broke theirs with him. For as *Cicinnatus* said in *Titus Livius*, a man must not offende, led by an other mans example. And *Dion* reporteth of *Augustus*, that hauing made proclamation, that he woulde giue fife and twentie thousand crownes, to whosoeuer would present him with one that was the ringleader of certain theeuers, the same man presented him selfe, & obtained both the crownes & his pardon. Wee reade in sundrie places of *Titus Livius*, how the *Romanes* were euer verie curious in maintaining their promise, & *Polibius* being a Greeke writeth of them, that their verie word was ynough among the *Romans*; and in Greece although they had Notaries and seales, oftentimes they broke their faith, for which they were grievously punished. And in *Iosua* it is written, that he kept his faith with the deceitfull *Barbarians*, to the end, saith he, that the wrath of God should not be vpon his people, because of the othe which they sware vnto him, as it afterwards fel vpon al them of the house of *Saul*, who were hanged for hauing vyolated their owne. And the Prophet writing in his Psalmes, of such conditions as the faithfull ought to be endued with insysteth greatly vpon this, that they keepe their promise, yea, though it were to their owne hinderance. *Cicero* in his offices sheweth by many examples, that ones faith is broken, if one doe ought to the detriment therof, what colour soeuer he will set vpon it. But that we should not runne further hedlong into these inconueniences, *Seneca* wrote that he which was not able to set light a fottish shame, is no disciple of Philosophie; Which opinion *Brutus* was likewise of as *Plutarque* writeth. And it is an ouergreat fault in Princes, either not to dare to refuse, or too lightly to agree to whatsoeuer is demanded of them: which they ought to endeouour to reform, by custome proceeding from lesser things, refusing greater. It is also required that we promise not ought, which proueth not to our aduantage, or ought els that lyeth not in our power, but diligently to take heede, that we suffer not our selues to be enforced, or led with a nyce shamefastnes, which manie haue, when they dare not contrarie, or refuse to graunt what they are required: for which

*Marcus Antoninus.*  
Faith once broken, of what importance.  
King *Artaxius*

*Caesar.*

*Cicinnatus.*  
*Augustus.*

The *Romans*  
performers  
of their promises.

*Iosua. 9, 20.*

V When faith  
is broken.

Remedie

Nice shamefastnes.



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*Zeno.*  
Notable ex-  
amples not  
to grant that  
is vniust.

*Rutilius.*

*Agésilas.*

*Alexander.*

*Frederick.*

*Sigismund.*

oft times they much repent themselues, as *Zeno* wisely did reprehend him, who was not ashamed to require a matter both vniust & vnreasonable. And *Rutilius* to one that found fault, that his friendship was so light set by, as not to bee able to obtaine his request, made answere, But what haue I to do with thine, if thou wouldest enforce me to do contrarie to al iustice? And king *Agésilas*, said to certain importunate persons, that a man ought not to demaund at a Kings hands, ought that were vniust: and being intreated by his father to giue iudgement in a cause contrarie to right, he aunswered him: you haue taught me from my youth to follow the lawes. I wil yet now obey you in ought not iudging against them. *Alexander* the great made the like aunswere to his mother, adding further, that shee asked to great a recompence for hauing borne him nine monethes: and because of her yl cariage of her selfe, when *Antipater* (to whom *Macedonia* fel) dyed, he prayed his subiectes (as *Diodorus* wrote) neuer to leaue the managying of affaires in the hands of a womā. The Emperour *Frederick* said to certaine his minions about him, that were verie importunate to get into their hands some of the auncient *Domaine* of the Empire, that he rather chose to be accounted of smal liberalitie, then periured. They write as much of *Sygismond*.

CHAP. X.

*Examples of evils happened to breakers of promise, and of that which dependeth thereupon.*

The punish-  
ment & ven-  
geance vpon  
such as broke  
their faith.



THE examples of such miseries, as they haue runne into which haue not performed their promises, ought to make vs thinke their faultes more strange, then we win for. *Titus Livius* recyteth of a Dictator of *Albany*, who was drawne in peeces with foure horses, for that he had broken his faith, & the citie of *Albe* was rased cleane downe, and *Carthage* dissolued into ashes, and the people of *Capua* murdered, and kept in bondage. He maketh likewise mention of sundrie ostages giuen in pledge for the better assurance of such treaties as passed thorough the *Volsques*, *Tarentines*, and others, who were executed for the breache of promise their people made. *Zedechiah* king of *Iuda*, hauing rebelled contrarie to his promise, was led captiue, after that

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that, his sonnes were slaine before his eyes, and had his owne eyes put out. *3. Kings. 35.9*  
*Caracalla*, the Emperour hauing pursued the king of *Persia*, contrary to his promise, was himselfe afterward slaine. *Caracalla, Iustinian.*  
*Iustinian* hauing falsified his faith to the *Bulgares*, was sent into banishment. *Cleomenes.*  
*Cleomenes*, hauing made a league with the *Argiens*, seeing that vnder the assurance therof they were lulled a sleepe, murdered and imprisoned some of them; neuertheles not being able to surprise the towne, which was defended by the women, ran mad, & killed himselfe.  
The king of *Hungarie Ladislaus*, after certaine victories obtained against *Amurates*, made a most honorable truce, during which hee suffered himselfe to be perswaded by the Cardinal *Iulian*, Embassadour from Pope *Eugenes* to break it: which was the cause why the said turke, had a most memorab'le conquest, and the said *Ladislaus* together with the chiefe of his armie, & the said Cardinal, were either slaine outright, or stifled within the marishes. And after such time as he had thus falsified his faith, there ensued an infinit number of mischiefs thorough out all Christendome. And euen so went it with vs, after we had conquered *Milan*, and *Naples*, for that we obserued not duellie the treatise which wee there promised.  
And for the like cause before that, happened the *Scicilian Vespers*, and for that we rather gaue credite to Pope *Clement* the fourth, *Frenchmen.*  
then to the counsel of the Erle of *Flanders*, Pope *Adrian* tooke a solemne othe to obserue the peace concluded with the Emperour *Frederick*, and afterwarde breaking it, as he dranke he was choaked with a flye. It came in like sort to passe with Pope *Alexander* the sixth, who tooke himselfe such poyson as he had prepared for the Cardinals he had inuited to supper: And to *Iulius* the second, *Alexander 6. Pope.*  
who was wont to say that the treaties he concluded, was but to abuse and ruine the one through the other. *Iulius 2. Pope.*  
*Andronicus Comenus*, cleane contrarie to his faith giuen to the infants of *Emanuel*, and to them of *Nice*, vsurped the Empire, but after sundrie other yll happes, hee was soone after hung by the feete, and hewen in peeces. *Andronicus Comenus.*  
*Loyd Sforce*, vncle to *John Gallace* inuested himselfe in the Duchie of *Milan*. Hee likewise broke his promise made to King *Francis*; He was afterwards carryed prisoner into *France*. *Loyd Sforce.*  
*Michael Paleologue*, beeing chosen Emperour of the *Greekes*, promised & swore, that he would render vp the Empire into the hands of *John Lascaris* when he shoulde come of age, but notwithstanding he stil helde it. He died miserably, & to his posteritie ensued an infinite number of mischiefs, & was occasion of the first beginning of the  
*Turkish*

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*Charles duke of Burgondy* *Turkish Monarchie.* *Charles duke of Burgondie*, hauing violated his faith, promised to the *Sussers*, and before that to the Earle of *S. Pol* was vanquished, and all yll hap accompanied him euer after. *Hildebran* otherwise named *Gregorie* the seuenth, sware an accorde, with the Emperour *Henrie* the fourth, from whome as soone as he was departed, he created *Rodolph* Emperour, who afterwards was ouercome by the said *Henrie*; and seeing his hand cut off said vnto the Bishops: Beholde the hande which I did lift vp, when I made the othe of fidelitie to the Emperour. And anon after he dyed, & the said Pope was deposed & put to flight. Which ought to serue for an example to great personages to hold their promises. I will not here forget what we haue seene of our time happen to *Christi-erne* king of *Danemarke*, who for hauing broken his faith giuen to his subiectes, was depriued his realme, and afterwarde liued miserably, for al the succours which he receiued from *Charles* the fift, Emperour. As also the histories recite of one *Richard*, who caused his nephewes to be murthered, and his neaces to be declared bastardes, to make him selfe king of *England*: but he was afterwarde vanquished and put to flight by one as then scarce knowen. I omit sundrie examples, set foorth by *Boccace* in nine bookes which hee wrote touching the misaduentures of notable personages, which euerie one may reade. And could here touch that which *Plutarch* writeth of *Catoes* opposing him selfe, to the sacrifices which they would make, for the victorie obtained by *Cesar*, against the *Al-maines*, meaning that they ought to had deliuered it for them, whome he had outragiously wronged, and contrarie to the peace, they had made with the people of *Rome*, to the ende to cast vpon him alone, the fault they had committed in violating their faith. And without searching of any further examples, thorough the soliciting of *Cardinall Caraffe*, sent from Pope *Paul* the thirde, & thorough other mens ambition, was there broken a most honorable truce, and thereby a great warre vndertaken, which had verie yll successe. I passe ouer in silence the great calamities, ruynes, dissipationes, disorders, excesse, losses, dissolutions, subuersions of states, rauishments & mischiefes happened in Christendome since thirtie yeres past, thorough a dispensation, which men take, to violate their faith, promise, and Edictes. And wee haue verie great occasion to beseeche God that hee will giue remedie thereto, and hinder these defiances, euill fortunes, diuisions, and stormes, which as yet are like to happen.

And



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And albeit, that according to *Bias* opinion, *no excuse is to be received, to make one able to breake his promise*, neuerthelesse he ought not to bee accused for a lyar, who maye not lawfully keepe it, for some iust occasion, afterwarde happened vnto him. As if a mad man shoulde demaunde the sworde which hee had giuen another to keepe, or if a more mightie man shoulde oppose him selfe, or if by that means another would attempt against his person, or estate which did promise, or if thee keeping of his promise, should turne him to any great dishonor, mischiefe, error, fraude or any other preiudice not to be recovered. For matters not alreadie in practice, strange and newe, require a newe counsell, according to the saying of the lawers, who euen dispense with a promise, after another taken. And often times men promise, with an intent to accomplish that which lyeth not in their power, through an indisposition, or matter fallen out of more great importance. As the vowe and promise which *Iephthe* made, ought to be otherwise interpreted. And as *Alexander* did, hauing promised he woulde slaye the first that should come out of the town, killed an asse in lieu of him that led her: as by equitie the rigour of a lawe is often times moderated. And auncient men haue saide, that *Necessitie is the mother of dispensation*. It is likewise excusable, if any preiudice, or interest happen not thorough the not accomplishing of a promise.

How a man may dispense with a promise.

New matters & strange, new and strange counsel.

l. 6. de iniuriis.

Judges. 11. 30. Alexander. E. placuit L. de iudi. Necessitie the mother of dispensations.

## CHAP. XI.

*Effects of the truth, with exhortation not to change the statutes or lawes, and not to daunce vpon holydayes, praise of French men, & a solution of that for which they are blamed.*

**I**F the light of the truth take fro vs the vaile which blemisheth our iudgement; wee shall modestly behaue our selues, without any colour, or disguising in our wordes, habites, or anie other our actions: We shal knowe how we ought to render vnto God, al reuerence, obedience, trust, prayers, actions of thanksgiving, and praise with peace in our spirits: and how we ought to honour, loue, serue and succour all kind of persons: We shal be readie to obey our King, his lawes and Magistrates, and wisely to commaund ouer subiectes: wee shall haue sufficient of little, magnanimitie, easie access, humanitie, a nature

The effects of truth.

not

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Ezech. 2. 6.

Ezech. 8. 3.

5. 8.

Poneropolis, a  
citie builded  
by h. Philip.Praise of  
Frenchmen.

1. Deut. 1. 5.

Rhemus,  
Agathinus,  
Odo,  
Rexus.  
Chron. 1. 1.  
a. 12.

not dissembling nor fained, constancie in our counsels and enterprises, with a resolution alwayes to do that which our duetic commaundeth: we shall not be dissolute in pleasures, nor insolent in prosperitie, nor too much carried away with our passions: wee shal contemne death, and the dangers thereof, in respect of a better life: we shal lose no hart in aduersitie, we shall rightfully followe what either is to be chosen, or left, *tredding vpon the thornes of this life without pricking vs, and vpon scorpions without feeling their venome*, as it is written in *Ezekiel*. And would to God that al French men might so know the beautie of this trueth, that they might become amorous thereof, & altogether cast off their lying & vnconstancie, to the end they might no more be cast in the teeth, with not performing their promises, & that the citie of *Paris* might of euerie one be called *the citie of truth*, as the Prophet *Zecariah* called *the citie of Ierusalem*, and according to his vision God, placed a woman in the midst of the *Ephab*, named *Iniquitie*, vpon the mouth wherof he cast a weight of lead, because she should not escape. Or as *Philip* king of *Macedon*, assembled together the most wicked persons and furthest from correction of al his subiects, and put them into a town which he builded of purpose, and named it *Poneropolis*, that is the citie of wicked persons. So that there mought be sent & inclosed in some one place in *France* al such as do delight in inconstancie, lightnes, falshod, against promise and trueth, seditions, lyings, pilling, extortion, knauerie, coufinage, pernicious inuentions, murthers, reproches, and periuries; to the ende that the rest might liue in greater honor, peace, reputation, & credit. Nowe standing not at all vpon the praise, which proceedeth from the beginning & auncestors of Frenchmen, not being pertinent hereunto, & may easily be seen in the hystoriographers, I wil thus much say for Frenchmē, tha' if we consider their antiquitie, pietie, valour, manhod, courage, humanitie, mercie, gentlenes, dexteritie, quicknesse of spirit, and al other their vertues and perfections, they giue place to no nation vnder the Sunne whatsoeuer, but rather excelleth it, as a Frenche man said to the Embassadours of *Rome* in *Titus Livius*. And there be diuers graue writers, and of good credit, which attribute vnto them a gentle heart, fauourable, courteous, religious, vpright vertuous, louing one eche other, and keeping their faith more constantly, then any other people, and they haue beene called the inuincible and most noble. And if they haue any imperfections at al, as no man is without, yet are they couered with an infinite number of

vertues:

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vertues: for as much as reason causeth them to tame, and subdue this liuelinesse, promptnes, and heate which they haue naturally. And histories are full of the prowesse of our auncestours, who with their victorious hande haue runne ouer wel-neare the whole worlde, setting downe orders and lawes to all prouinces, there plantinge the memorie of their name, and markes of their Empire. *Italie*, which speaketh of enuie, hath beene well-coursed and tamed, and sundrie other countries as well in *Europe* as *Asia*, haue hence beene peopled and receiued their gouernours. And an infinite number of Emperours, Princes, and prouinces, haue had recourse vnto them, for their owne assurance, and haue lefte behinde them moste notable monumentes of their gouernement and iustice, to the profite of manie prouinces. This woulde gladly, encourage mee particularly to declare, and make recytall of the most famous in all disciplines, and knowledge of tongues & sciences, of a great number of Martyrs, which haue suffered for the testimonie of the faith, of excellent Emperours, Captains, and souldiars, that wee might well compare to the moste valiant that euer was, during the verie flower of the *Romanes* and *Greekes*. I will not forget what *Iulius Caesar* in the sixth of his Comentaries, and *Tacitus* hath written, that the French men haue farre surpassed the *Almaines*, in prowesse, valor, and courtesie, and haue euer had the first starte of them.

Frenchmen  
preferred be  
fore Almaines

*Salust* in the ende of the warre of *Iugurth* writeth, that the auncient *Romanes*, and such as haue beene since, haue euer had this opinion, that by their owne valour, they easily attained to the ende of all other nations: but that with the Frenche men, they stroue for their owne safetie, and not for honour. And it is not to be red in al histories, of any people that hath attained to their valour, and dexteritie, nor whose conquestes were more wonderfull, expeditions more remarqueable, and successe of their battailes more happie, and pollicie or lawes better ordayned, or pietie, bountie, and religion better, nor their vnitie greater. And there is no nation whose brightnesse is not darkened and obscured thorough the high shyning of the glorie of the French men. But to satisfie what the sayde *Caesar* hath written, that Frenchmen are soudeine, headie, desirous of nouelties, and deliberatinge vpon vncertaine purposes, and coyners of affaires of importance, whereupon they must needes quickly repent themselves.

Frenchmen  
blamed.

Other



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Other historiographers strangers, condemne them of lightnesse; And the Emperour *Charles* the fifth, saide to the Kinges Ambassador, the which before that hee had proposed to the Consistorie of *Rome*, that he was nowise able to assure himselfe of the French, because they began manie things, but brought nothing to ende: and did no otherwise by their wordes, then by their garmentes, which they disguised into so manie fashions, as one day they were of one minde, and tomorrow of another. And that a bodie could not beleue ought except he sawe it done: and that if they did a nie good at all, it was by bountie, for the great desire they had to drawe others to their owne aduantage. And that they had euer their foote, and their wit in the aire, & their purposes more changeable then the winde. And further discharging his choler at that time, as the Embassadour him selfe to'de me, he greatly blamed the diuersitie and changing of Edicts and ordinances, which wee handle so yll, and publish so lightly, that anon after wee are constrained to change them: being a cause, that they were so little made account of. And then in his passion hee repeated certaine places, wherein he thought some words wanted, which speach of his notwithstanding he afterwarde excused. And in trueth *Plato* did not amisse compare, *how manie more tauernes, so manie more drinkers: The number of Phisitions, the encrease of diseases; The more accompt the iustice is made of, the more sutes: So the more lawes, the more corruption:* as daily experience doth teach vs, profiting vs no more, then great varietie of Medicines doth to a verie weake stomach. And in the time of the Emperours *Caligula* & *Claudius*, were manie lawes made, and yet tyrannie and corruption tooke neuer more place. If youth were well taught in Princes courtes, vniuersities & scholes, but constancie, grauitie, & the trueth, they should be a great deale better receiued, and strangers woulde more assure themselves of our promises: and then mought we wel say of *France*, as *S. Ierom* attributed vnto it, that it were a countrie refyned, and purged of monsters. I will not here sylently passe ouer to this purpose, that counsel, which the Princes of *Persia* & *Media* gaue to King *Darius*, as the Prophet *Daniel* witnesseth, that he should be founte true, and neuer change a lawe which was once made, according to the custome of the *Medes* and *Persians* which altereth nor. It is also written in the booke of *Hester*: that the writings written in the *X* name, and sealed with the Kings ring, may no man reuoke. *Diodorus* and *Demosthenes*, tel of certaine people, that no man mought so much as speak of the change

Plato.

Laws not  
to be alteredThe counsel  
of the Per-  
sians.Daniel. 6. 8.  
Ester. 8. 8.  
Diodorus.  
Demosthenes.

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of a lawe, except he wore a halter, with which he was hanged, if his opinion tooke not place. So greatly in auncient time did they detest all changes and nouelties. The citizens of *Marseilles* were *Marseilles*. much renowned by *Cicero* and *Titus Livius*, for that they remained constant in their lawes, customes, and fashions, without changing ought, yea, and as a great treasor they kept their olde sworde of justice in the smallest matters to shewe howe much they honoured antiquitie. And for the like constancie haue the *Romines* receiued great glorie. And *Paulus Emilius* writeth that the Frenche men euer tooke great heede, that nought in their lawes and customes shoulde be changed. And greatly was *Lycurgus* praised, for that after he had brought the *Lacedemonians* to receiue his lawes, he made them all sweare that they shoulde alter no one iorte of them during his absence; and after that neuer retourned into his countrie againe, which caused it to fare much the better with them. For as *Plato* hath written in the seuenth of his lawes, and *Xenophon* likewise. *Change, in all matters, except they be mischieuous, is most daungerous*, be it in the dyet of the bodie, or in manners. And according to the olde prouerbe, *A man shoulde not awake a sleeping Dogge*. And euerie known euill, to which a man is vsed, is tolerable as *Titus Livius* writeth. And *Aristotle* in his *Politicke*, sheweth, it is much better to beare with some imperfections & faultes in lawes & Magistrates, if they be not too notorious then in thinking to change them, to ruine a whole estate, which is as a great frame made of diuers pieces, so ioyned and linked in together, that it is vnpossible to take away the least parte, but the whole shall feele it. It is greatly doubted, whether wee ought to receiue a better lawe for a more auncient. For the principall matter which maketh a lawe to bee obeyed, is custome, which cannot bee confirmed but by continuance of time: so that alteration greatly weakeneth the force and vertue of a lawe. And *Plato* in his *politiques*, and fourth of his *Common wealth*, reprehendeth such as by newe lawes imagine they may remedie mischiefes: and deeme them rather an occasion thereof, as if one cut off the head of *Hydra*, by and by seauen newe spring vp: and by change is taken away that respect and reuerence, which wee ought to beare them, which once being lost, there is no more obedience. Wee reade in atncient histories, that *Orpheus* was cut in peeces by the weomen of *Thrace*, because hee had changed their lawes. For this cause, as the Lawyers write, if wee bee not constrayned there-  
C. to

*Plato. l. 3. ch. 15.*

*Paulus Emilius.*

*Plato. Xenophon.*

*Change, a matter dangerous. Titus Livius. Aristotle.*

*Hydra.*

*Orpheus.*

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to by an apparant and euident profit, we ought not to alter what hath bin before ordained. And as *S. Bernard* wrote to one at *Lyons*: *Noueltie is the mother of rashnes, sister of superstition, & daughter of lightnesse*. The Emperor *Galba* was greatly prayfed because hee would neither change ancientlawe, nor creat new. And *Plutarque* exhorteth *Traian*, to take greater care in seing his ancient laws to be obserued, then in making of newe; and aboute al things, that his life should serue for a law. One asked *Pausanias*, why it was not lawfull in *Lacedemon*, to alter any ancient law, he answered, that *Laws ought to haue authoritie ouer men, not men ouer Lawes*. Otherwise, as *Plato* & *Aristotle* maintained, it was a subuersion of an estate. The answer which *Solon* made to *Anacharsis*, saying: that his lawes were like to *Spyders cobwebbes*, which holde but the little flies, deserueth to bee well considered of: that as men keepe their contractes, that it is not expedient that anye bargainer shoulde breake, so the *Athenians* would willingly cleaue to his lawes, out of which no man shoulde receiue any damage, but euery one verie great profite. It were verie necessaric wee had such officers as were wont to bee in *Greece*, called *Nomothetes*, who tooke great regarde that no man should derogate from any good lawe, nor publish any that were pernicious or superfluous: which the *Parlements* ought to doe. Notwithstanding a man may alledge the saying of our lawyers, that it is vnpossible to set downe an order certaine, simple, and of one sorte, to thinges which dayly varie: And that which an auncient man saide, that a *Mutton* had but one voyce, but a man dyuers, because wee must doe as time, and affaires require, all humaine affaires beeing in perpetuall motion, and *France* beeing composed of so manie kindes of people, and differing in fashions and language. In the first booke of *Thucydides*, the *Corinthians* set downe, that as in a citie, which is in quyet and peace, it is not meete their auncient lawes and customes shoulde bee changed: so where a common wealth is ouerpressed with diuerse and vnlike affaires, it is necessaric they looke out manie newe helpes, as to diseases strange and vnknown, strange remedies must of necessitie bee applied. And in *Tirm* *Linius* it is declared, howe mens lawes alter according to the time. And *Aristotle* in the thirde of his *Ethickes*, compareth them to measures, and *Solon* to coynes, which are not alike in all. And in the sixth he sayeth, that lawes doe not proceede from art, or anie other science, but from wisdome, which regardeth things in-particular,

*in rebus de  
consta. princi.  
Bernarde.  
Galba Empe-  
rour.*

*Plutarque.*

*Pausanias.*

*Solon.*

*Nomothetes  
in Greece.*

*Thucydides.*

*Gellius. l. 12.  
cap. 1.  
Colum l. 2. c. 4  
Plato 2. de  
legibus Dr-  
caul. 4.*



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ticular, as they change, and attaineth to experience by exercise & time: as *Terence* saide: This age requireth an other life, and other manners. For this cause *Solon* prayed his lawes might bee obserued for a hundred yeares space, to the ende that they mought not be afterwarde changed. Moreouer wee haue often seene, what credit they haue had about Princes, which haue counselled them to alter the lawes for their owne lucre, or particuler passions. And such as are studied in the constitutions of the Cannon and Cyuil lawe, may see, howe Popes and Emperours, haue established, & abolished, and then put in vse againe, certaine lawes, & what hath pleased one hath displeased his successor. And what hath had his course in one time, is cleane reiected in another. So much is mans minde enclined to contradiction and change. *S. Augustine* writeth, that the decrees of particuler Bishops haue bene corrected by Prouincial counsels, and prouincial by vniuersal, and the former general counsels disannulled by the latter, when through experience of things, that which lay close is opened, & what was hid is brought to light, which may be seene more at large in histories. Here I could alledge the opinion of an *Athenian* embassadour, recited by *Thucydides*, that a Prince ought sometime to be a friend, sometime an enemie, & to ply himself according to occurrents, & sometime it behoueth him to release the lawes, as *K. Agesilanus* ordained that for an accident then happened they must be winked at, & afterwards be obserued. Another said to *Pericles* that since it was not lawful to take clean away the table, wherein the law was written, yet they ought to turne the other side. And *Plutarque* praised *Flamininus* for that he knew how to comand ouer lawes, the necessitie of the time requiring it. And in *Tacitus* the *Almains* were praised, for changing their customs found to be but bad. As also *Valerius* a Senator of *Rome* sheweth in *Titus Livius*, that it becometh men so to do. And some haue condemned the law of the *Persians* & *Medes*, which was aboue recited, whē the vsage, & state of a comen welth, hath found it vnprofitable & pernicious. Euery man also will confesse, that in mens deeds & speeches, the meane called constancie is to be required: which is a meane between lightnes & stubbornnes And to perseuer in one mind, is not alwaies to be praised, as *Cicero* in manye places declareth, yelding those for an example, which vpon the sea are constrained to yeld to tempests & windes, and oft times to alter their course, neuer standing stiffe in one deliberation. And there is no nation, nor people which hath not some time beene

*Terence.**Solon.**l. 2. c. 3. de  
baptif. com.  
Dun.**Politie in a  
Prince.**Plutarque.**Tacitus.**Titus Livius.**Cicero.*

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Hippocrates.

Guychardine  
a true writer,  
justifieth  
the French-  
men, & con-  
demne h the  
Venetians.

The incon-  
stancie of  
strangers.

Auentin  
Crans.

Italian Pru-  
dence.  
Italian veri-  
ters not of  
credit.

accused of inconstancie, mans life being so full of contrarieties: as *Hippocrates* in a certain Epistle declareth it to be. Euerie one ought also to consider, that the cause why wee are so blamed and found fault with by other nations, proceedeth by reason of the notable victories which French men haue obtained against them, and that they haue so often beene subdued by the valor of the French: and not being able to reuenge with the sworde, they will doe it with the fether. And whereas *Paulus Iouius*, *Bembus*, *Sabellicus*, and *Pandolphus*, accuse the French men for not keeping their promise with the *Venetians*, as well hee as other credible authors, discouereth the fallhood, and reproche of these writers, shewing it rather proceeded from the lightnes of other nations, as in sundrie places in *Cicero* we may perceiue. And *Titus Livius* calleth them of *Syria*, *Asia*, and *Greece*, verie light persons. *Tacitus* attributeth as much to the *Almanes*, & *Scythians*. What vnconstancie and lightnesse since two hundred yeres last past, haue we I pray you seene, among *Romanes*, *Neapolitanes*, *Genoises*, *Milanese*, *Florentines*, and other *Italians* which they haue vsed towards their princes & gouernours? And for the verie *Almaines*, haue they not oft abandoned their Emperours, endured, and made meanes, that strangers enriched themselves with the spoiles of the empire? haue they not serued their turne with the sonne to ruine the father? And haue they not afterward left the sonne as a pray vnto the enimie? And vpon the like occasions *Auentin Crans*, & some other *Almanes*, haue to small purpose, and foolishly blamed the French men of lightnes & fantasticalnes, & named them by sundrie other iniurious epithetons, so as they which see cleare may easily iudge by their verie writings, & by other authors better trained vp in matters of state & seasons of time then they, howe they haue written full of backbyting, lying, pride, & enuious malice. *Beatus Rhenanus* calleth such historiographers ambitious, praisers of their *German* nation, & blameth them for so robbing & concealing the praises, deserued by the French. And the faide *Italians* vnable to excuse the greates fautes, cruelties, treacheries, cowardnesse, treasons, and dissimulations of their nation, goe about to disguise these villanies with a name of *Italian Prudence*: and to diminish the noble employtes and enterprises of the French, they counterfeit a letter of an *Italian*, as it were descended out of the clowdes, thereby to giue thereto greater honour. And yet in those verie examples which they doe alledge, they shewe howe they of their owne nation, haue with

## OF TRVTH AND LYING.

with al their great discourfes, beene as yll aduifed, irrefolute & vn-  
 constant in all their affaires, yea and more than any other nation.  
 And howfoeuer they enforce themfelues to ftaine the French, wee  
 muft needes confefle, that there was neuer nation that euer enter-  
 prifed, wel guyded, nor more happily executed braue & loftie en-  
 terprifes, and matters worthie of memorie, then the French: nor  
 that euer with greater manhood, conftancie & perfeuerance, hath  
 conquered, defended, & recovered their owne countrie, then they  
 did euen at that instant, when thefe men fo paffionately wrote  
 of them. *Ierofme Beuzo* & *Milanus*, who wrote of the *Welt Indies*, *Ierofme Beuzo*  
 hauing remained there aboue fifteen yeres with the *Spaniards*, ſhe-  
 weth how far the *Spaniſh* Chroniclers haue ſpared the truth, & do  
 go about to couer the cruelties, inftancie, and villanies of  
 their nation, of whome parte at their returne home were wel cha-  
 ftened by the French, yea, and in the verie place by them ſelues,  
 pilling and murthering one an other thorough the iuſt iudge-  
 ment of God. Moreouer euery one ſeeth, that in that they blame  
 the French to be too open, prompt, moueable & light, they might  
 better conſter it to a vertue: and ſuch reproches ſetteth them a-  
 gaine in ſo good away, that they take away al occaſion of ſpeech:  
 as *Philip King of Macedon* was wont to ſaie of the rayling *Atheni-  
 ans*: and cauſeth in them a habit to euerie vertue. And to perſons  
 of colerique humor, as Frenchmen are, *Galene* attributeth promp-  
 neſſe and prudencie in their actions. And this worde of fantaſti-  
 calneſſe in reſpect of the Frenche, may be taken in a ſignification,  
 as other authors uſe, for a courage and readineſſe, in all matters  
 worthie praiſe. And they are not to be blamed if they take their  
 partie the beſt to helpe themſelues, occaſioned by the incom-  
 ditie of their enemies, nor if they ſhewe themſelues careleſſe in  
 ſmall matters, the better to be able to atchieue things of greater  
 importance, nor if they keepe themſelues from the treacheries, de-  
 ceites, diſſemblings, and falſhood of faith, which their enemies  
 haue euer beene accuſtomed to uſe, nor if they render like for like  
 as they are able, and occaſion may ſerue. And whereas K. *Alphon-  
 ſus*, and diuers other authors haue greatly blamed Frenchmen  
 becauſe they delighted ſo much in daunſing, they might eaſily ex-  
 cuſe themſelues through an old auſcient cuſtome, which hath bin  
 receiued in ſundrie prouinces, and by reaſon of the exerciſe therein  
 taken, ſo as a man modeſtly behaue himſelfe without counterfai-  
 zing a mad man. It is to be wiſhed for al that our pathes might bee

Of daunſing.



## POLITIQUE DISCOVRSES

as wel ruled as our wordes ought to be, & that dauncing were in lesse estimation then it is, especially vpon holie daies, by reason of the inconuenience, disorder, insolencie & dissolutenes that ensueth thereon. As in time past the *Romanes*, *Lacedemonians*, and other comen wealths wel ordered, yea, the verie king *S. Lewys* banished out of their townes al vaine plesures, which serued for nought els then to effeminate yong men, & allure them to vice, and aboue all they haue beene enimies to dauncing, which a man easily may gather, in an Oration that *Cicero* made for *Murena*, assuring that *no man danst, except he were drunk or mad*, & that such a vice proceeded from the dissolute banquet of drunkenness, loue & lecherie, whereof no man was able to accuse the said *Murena*, being a man giuen to all honest exercises. And the same Oratour, finding fault with an enimie of his called him a braue danser. And in his offices he sheweth that for nothing in the world, a vertuous & wise mā ought to danse in publike, albeit he had so promised. And *Frederick* the Emperour was wont to say, that *he rather chose to haue an agew, then to daunse*. And *Plutarke* in his communings at boarde saith, that the *Persians* neuer durst daunse in presence of their wines. And *Domitian* deposed one *Ruffyn* out of the Senate, because he daunced, as though he had committed an act vnworthie of an honest man. And it semeth they which so wel loue it, haue more braine in their feet then hed, & think to plaie the fooles with reason, as *Terence* saith. And *Aristotle* in his *Ethicks* writeth of the *Milesians*, that they were not fools but did the selfesame things that fooles are accustomed to do. And herein they followe not the precept of the wise man, to *ponder the path of our feete, & to let al our waies be ordered aright*. For vanitie is so great in many men, that they altogether studie to keep measure & folow the tune in dauncing, & in their actions, countenance, speech, & counsels; they go hedlong obseruing neither measure, wisdom, nor reason. It is the verie right occupation of iesters & iuglers, noted of infamie in good comen wealths. And to cause laughture, & pastime, they were wont in time past to counterfait persons ad-iudged to die, whereto all great princes ought to take heede that their scepters serue not for a scoff to their subiects, & theselues ther by run in contempt. The pleasures of the court of *Pharaoh* are caled in the Epistle to the *Hebrues*: *the pleasures of sinnes*. And it is a harde matter as *Salomon* saith, *for a man to take fire in his bosome & his clothes not to be burned*. And in the 16. chap. he declareth, that such pleasures are conuerted into teares, & torments. Men of auncient time haue  
named

L. 3. c. 8.

Prov. 4. 26.

1. aut. damnet.  
de peuis.  
Heb. 11. 25.

Prov. 6. 27.

## OF TRUTH AND LYING.

named *danſes allurings, poiſonings, & bauderies of ſathan*, who by the meanes therof corrupteth vs, as *Lizander* ſoftened the walles of *Athens*, & burned their ſhips, by ſound of flutes. The Lord reprehended them in *Iſaiah* for uſing banquets, harps, tabors, & other diſſolutenes. And without any more repeating the places of holy ſcripture, wherein we are commanded to reſiſt the deſires of the fleſh, to ſhun al apparance & occaſion of cuil, & to ſhew a good example as I touched before. *S. Baſil* in a ſermon he made againſt drunkenneſſe, flatly forbiddeth prophan ſongs & danſing, as things repugnant to al the ho'y dueties of a chriſtian man, in ſteed of bending his knees before god, which he ought to do. Which likewiſe *S. Chryſoſtom* doth in manie homilies vpon *Matthew*, the *Epistle to the Coloff.* and vpon *Genesis*, ſpeaking of the mariages of *Iſaac & Iacob*, & in another homely, he praiſed the peple for hauing left it. *S. Ambroſe* in his third book of virgins, & *S. Auguſtine* againſt *Petilian*, declare that in the wel ordered churches, danſings were baniſhed & reprov'd, as vnworthie diſſolutenes, & vpon the 32. *Psalm*, he is of opinion that it is not ſo yl to trauail, & plough the ground, vpon the ſunday, as to danſe. The which *Nicholas of Clemenge*, an ancient doctor of the *Sorboniſts* doth comend in a tretise he made, of not augmenting of holy days. And the ſaid *S. Auguſtin* in another place, rather liketh the wife or maid, that ſoweth vpo the holy day, then her that danſeth. In the ſea of hiſtories, is mention made of an Archbiſhop of *Magdebourg* that broke his neck danſing with a damſel. Other haue been ſtroak down with thunder, or knocked & bruſed in pieces with the fall of the houſe, where they danſed. Our writers make mention of the great danger which *K. Charles 6.* eſcaped, hauing like to haue bin burned in a danſe, as ſome other great lords were. And by danſing *Herodias* cauſed *Iohn Baptiſt* to be beheaded. And by bills of indite-ments drawn againſt ſorcerers, it hath bin found true, that in their diuelliſh ſinagogues they goe all danſing. And not without cauſe one of auncient time named danſings ſnares for maides, miſfortune for men, and a bayte for baudes. And the Voltes, courantes, and vyolent daunſes, proceede from furie, and hath cauſed many weomen to be deliuered before their time. And god in *Iſaiah* gretly threateneth the daughters of *Sion*, for that they went winding & prauncing, making their ſteps to be heard againe. *Origen* writeth that al perſons haue been forbidden them, but eſpecially weomen, for feare of defyling their ſexe. *Plutarque* likewiſe writeth, that they ought to bee aſhamed to bee founde danſing.

*Iſaiah.*Dancing con-  
demned by  
the doctors  
of the church*Baſil.**Chryſoſtome.**S. Ambroſe.*  
*Auguſtine.*Inconueni-  
ences hap-  
pened by dan-  
cing.*K. Charles 6.**Origen.**Plutarque.*

## POLITIQUE DISCOURSES

*Indg. 21. 23.*  
*Concil. 30. &*  
*33.*

*Exod. 16. 29.*

*& 31. 13.*

*Deut. 5. 14.*

*Leuit. 23. 3.*

*Heb. 3. 11. &*

*4. 3.*

*1. Cor. 5. 8.*

*Isaiah. 66. 23*

Why holy  
daies be or-  
dained.

*Coloss.*

*Isaiah. 58. 13*

Prophaning  
of holy dayes

*Matth. 12. 36.*

And the daughters of *Israel* were by that meanes rauished. I could alledge fundrie counsels which haue forbidden it, yea, and of our owne ordinances, which we ought to keepe, and among other at the last assemblie of the estates holden at *Orleans*. For the sanctification required by the law of God, vpon the sabboth & feastdaies is thereby maintained, the which figureth in vs a spirituall rest, which God worketh in his faithfull, sanctifying them, regenerating, and making them aspire to things heauenly & diuine, keeping their feast in sinceritie & truth, as *S. Paul* hath written. And this ought to be a continual Sabboth to the said faithfull, to the ende that euerie day, they may liue holily, renouncing the works of the flesh, & honor God both in bodie & minde. And the holy day is principally ordained to heare the worde of God, to serue him, to call vpon his name, to remember his benefits & free gifts, to giue him thanks, to dedicate our selues vnto him, to performe al works of pietie, to participate with the publique prayers made in the churches, & to set our selues far of from al apparance of yll. As *S. Paul* saith, that God hath purified to himselfe a people, making profession of good workes, & this sanctification is declared in *Isaiah* to consist in doing of no yll, & in following the will of God not our own, & suffering our selues to be gouerned by him. For how can we name our selues Christians, & keepe holy dayes, if we prophane them with danfing, banqueting, masking, spending excessiue, & playing dissolutely, prouoking the wrath of God vpon vs? which will bring forth her accustomed effects & chastisements, if we do not amend. And if according to the saying of our Sauour *We must render account for euerie idle worde*, howe much more for our songs which men vomit out in daunses from a heart impure, the more to giue fire to our couetous desires, sufficiently occasioned by other meane to boy'e, in steade of imploying our tongue to the praise of our creator, and giuing him thanks for his benefites? And as the mysteries of religion are spirituall, so doe they require the minde of man, to the ende to nourish it, instruct, re- fourme, humble it, if it be too much exalted, and lift it vp, if it be too much throwne downe, to comforte and regenerate it, without applying it to vaine thinges, dishonest and hurtfull, which was the cause that Saint *Augustine* and other docters founde it strange, that men are offended if they see one plough vpon a holy daie, but not if one be drunke, go a whoring, or worke any other iniquitie. It is to be feared that God will obiect vnto vs that in the

first



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first of *Isaiah*, My soule hateth your appointed feastes; I am wearie of them, *Isaiah* 1. 14. and I will not heare your prayers. And in *Amos*, I hate and abhorre your feastes dayes, and I will not smell in your solemne assemblies, though you offer me burnt offrings, and meate offrings I will not accept them, *Amos* 5. 21. & 8. 10. And I will turne your feastes into mourninges, and all your songes into lamentations, and I will bring sackcloth vpon all loynes. The puritie of the Gospell calleth vs to a profersion, that we should reforme and cut off all euill customes, and eloigne our selues from all daungers, vanities, *Amisibenes*, and lightnesse. And not without cause, *Antisthenes* being demanded, what a feast was, answered that it was an occasion of surfeting and disorders. And oftentimes no dayes are lesse festifall, and lesse obserued, then the festifall dayes, which many dedicate to *Bacchus* and *Venus*. Which surely would require to be well reformed. And whereas they blame frenchmen for great pleaders, those that are of the best aduised exempt themselues, make a pointment, and quit one part to conserue the rest in peace, and winde themselues out of the handes of these suckpurfes and palterers, thinking it a true saying of *Chilo*, that quarels, sutes, and debtes, are euer accompanied with miseries: as more at large hereafter it is declared. *Chilo*. Nowe to conclude the iustifying of our selues, wee will cleaue to these places of the holy scripture, which accuse al nations of lightnesse, vanitie, inclination to euill, lying, change, selfeloue, inconstancie, infirmitie and hereditarie vices, which euery one by experience may finde in himselfe. And no man in this worlde is able to glorifie himselfe, but onely in that God hath shewed him mercie, in that he is called to his church, and put in the ranke of his children and heyres to be partaker of the heauenly benefites. And I will pray all them which will not be satisfied with my excuses, to consider, the saying of the Emperour *Augustus*, that ciuill warres cause many inconueniences and disorders, which are amended thorough a good peace: as sundry aucthors haue written of diuers people, especially *Xenophon* of the *Lacedemonians* famous for a time, for their great discipline, but in succession of time, yeelded themselues to all dissolutenesse. Some bewaile in *France* the diuersitie of fashions taken from strangers, and desire that it might haue the honestie, courtesie, gentlenes, humanitie, valour, iustice, honest exercises, frugalitie, and temperance, to cloth themselues, drinke, eate, and speake, which the auncient french men were accustomed to haue. And as *Plutarke* writeth of the *Sicilians* that their continuall wars made them like to sauage beastes, so is it not strange to see

*Pleas and  
Suytes.*

*Chilo.*

All nations  
noted of  
vice and im-  
perfections.

*Ciuill warres.*  
*res.*

## POLITIQUE DISCOVRSES

see a change in *France*, occasioned thorough so often warres especially ciuill, as *Tacitus* at large describeth it in like sorte to haue happened to the *Romaines*.

## CHAP. 12.

*That we ought to flye euill and seducing companies with other instructions to nobilitie, worthy to be noted.*

Choler and  
headines ene-  
mies to good  
counsell.



Thoroughly  
to consider  
of our delibe-  
rations and  
enterprises.

*Iphicrates.*

Exercise of  
what effica-  
cy and force.

Holer, and headinesse, haue euer beene taken for enemies to good counsell; and sudaine, and quicke natures, are euer subiect quickly to enterprise, and shortly after to repent themselues. Wherefore it is necessarie, that wee accustome our selues by little and litle, yea in matters of smal importance, not to do or speak any thing, but first thoroughly to consider what may ensue thereon. For when one hath vndertaken a matter thorough counsell, it is a great contentment and occasion to continue what he hath alreadie begun, if the time which is euer trewe schoolemaister, and correctour, teache not a better aduise. To this ende *Iphicrates* sayde, that the worst speech possible to come out of a Captaines mouth, is, I neuer doubted that, or else, I neuer once thought of it. And we see that wise men, haue euer in the beginning, to their power, applyed prouisions to all accidentes and good counsellers, to the end they might not be surprisid: being a matter necessarie in warre, and other affaires, to chaunge sometime our deliberation, according to the course of affayres, hauing regarde to the disposition, will and nature of those, with whom we are to negotiate, and be readie prepared before the assault. I will dispense with my selfe to say, that in charge that I haue had of great importance, I haue had sent mee, manye remembraunces, commaundementes and letters, whereof I made no semblance at all, knowing the difficultie and impossibilitie to accomplishe that, which was contained therein. And I euer tooke heede not to aduaunce my selfe in wordes, and to holde backe from making anye promise. There is nothing so harde or difficile, that custome will not render easie. And exercise in matters of vertue is of so great efficacie and force, that shee attayneth to the toppe of all. And wee overcome the

vices

## OF TRUTH AND LYING.

vices and passions of the minde, thorough iudgement and exercise. Indgement, that is knowledge, preceedeth, because no man doth exercise himselfe in rooting out the vices of his minde, except he haue them in hatred; and we then beginne to hate them when we perceauē the filthinesse, shame, and dammage that followeth thereon: as we see that flatterers, curious men, bablers, and lyars, whylest they woulde bee beloued, bring themselues into further hatred; and the contrarie to that they pretende doth often happen to lewde persons. The which wee ought first to consider, and afterwarde that there is nothing more pleasing to God and man, nor more agreeing to nature, then to be a virtuous man, constant, trewe, rounde, offensiue to no man and despising all passion. Wee must likewise consider howe wise they are reputed, who speake little, and are constant in their deedes and woordes, wherereof there ensueth a good conscience and hope, which accompanieth them all the dayes of their life. And since wee are created of God to serue to his glorie and the aduancement of our neighbour, and to approche the neereſt wee are able to his holinesse, and are borne, and predestinate to honestie, as *Cicero* himselfe declared, by the opinion of *Zeno*, and *Aristotle*, wee ought to take great heede, that no vnconstancie, lightnesse, or lye be founde in our actions: and that no worde proceede out of our mouthe, but aduisedlye pondered. Wee ought also to consider, that our Creator is good, iust, wise, and almightie, and proceedeth slowly to the chastisement of the wicked: to the ende that thorough his example, we should shun all beastly headinesse, not doing ought rashly or by aduenture, as being the fountaine whence all faultes spring, as it is taught vs in the Prouerbes, that *Whosoever is hasty commeth surely to pouertie: and that there is more hope of a foule then of him.* For constancie euer accompanieth the other vertues. And therefore iustice is defined to be, a constant will, to render to euerie one, what appertayneth of right vnto him. And temperance to be a constant moderation to vse all things aright. And it commeth to passe, as *Titus Linius* hath written, that *good successe euer followeth good counsel*, and abandoneth rashnesse: whereof we haue infinite examples, which ought to keepe vs backe frō being too soddaine, & to exhort vs to folow the properties that are in God, in shewing al vertue clemency & patience, taking the feare of his name for our guide and counseller. And for this cause *Alexandridas* said that the *Lacedemonians* staied many days

The ende  
of the burth  
of man.

Pro. 28. 5.  
& 29. 20.  
Constancie.  
Iustice.  
Temperance

Good coun-  
sell causeth  
good successe.

in



## POLITIQUE DISCOURSES

Criminall  
causes,li. 3. ch. of the  
warre of the  
Ieuues.

li. 2. ch. 16.

Patience.

li. 4. ch. 1.

Choler.

A custome  
to euill most  
dangerous.

in deciding their criminall causes, where question passed of mens liues: because they which once erred in the death of a man, could no more sufficiently make recompence for their faults. And there haue beene Emperours that haue sayde, that there could not be too long time taken about the condemnation of a man: And the auncient prouerbe doth carry, that we must long time deliberate, for that we would execute but once. *Iosephus* attributeth the greatness of the *Romaines* to be, because they enterprised nothing, inconsiderately or vnadvisedly. And they esteemed those accidentes of fortune which had ill successe, much better being deliberated of by counsel, then if without hauing taken counsell they should haue succeeded as they would haue had it: cōtenting theselues & reioicing, in the misfortune which ariued vnto the, after the matters were debated, and consulted of. And in the second booke *Agrippa* declared that nothing in the world soner remedied wounds, then long pacience, nor any thing bringeth more shame to the violent and furious persons, then the patient, who endure their egerneesse and violence without making any shewe or semblance. And in the 4. booke *Vespasian* sayth, that it is the fashion of the *Romaines*, to beginne and finish all thinges, with order, knowledge and industrie, the contrary being proper and naturall to the barbarous, vsing immoderate hastineesse. The examples likewise of such euils as hath fortunèd to manie thorough this headineesse and choler, ought to make vs more aduised, as that written of sundrie in time past, who haue kept in, and retired them selues, feeling choler comming on them, and especially of one *Architas*, who sayde to his seruantes keeping ill rule, it is a good turne for you that I am in a chafe. And *Agefilas* counselled the *Athenians* to set all their force against *Epaminundas* alone, adding that none but the wise and prudent were valiant, and the only cause of victorie, and that the other would be soone enough vanquished. We see likewise that light braynes, goe themselues vp and downe gathering of matter to inflame their passions, and voluntarily cast themselues hedlong into such vices, as of themselues they are inclined vnto: and so it commeth of necessitie, that he which is once disposed to stumble, doth euer so continue. And since that vice is made a vertue, and that the euill is turned into a custome, there is small remedie, as *Seneca* writeth, or as experience doth declare. And wee must in the beginning be well aduised howe we deliberate, because we can not afterwarde without dishonour and danger leaue it, or take

## OF TRUTH AND LYING.

take an other course, hauing long time perseuered therein. And if the reasons be contradictorie, we must followe the more reasonable, and the most strong coniectures, hoping for remedie, as well thorough time, as other accidentes. Men praysed the prudence of *Fabius*, because he broake the point of fortune, and hindered the aduancement of *Hanniball*, in a shonning to fight, temporising & attending his aduantage, which is a vertue that is named long suffrance. And *Scipio* was wont to say, that he might the better keepe his people in, that he was accustomed rather to buy suertie, then to submit himselfe to any hazarde. And did like vnto the Chirurgeons, who neuer worke with their instruments when they may finde any other remedie. Hee punished the *Carthaginians* for their vnconstancie, for which fault we haue seene as well french as other to be bitterly chastened. It is also very requisite, to estrange our selues from foolish talking, lewde companie and vnconstant people. For men of auncient time, without any further enquire, iudged a man to be such, as they were whom he most frequented. Saint *Paul* teacheth vs discretely to haue regarde to the humors of such companie as we would frequent, for feare least we be partakers of their euill. In an auncient tragedie there was a wicked man brought in, forbidding any man to come neare him, fearing least by his shadowe the good might be annoyed. And *Ecclesiasticus* doth counsell, that we depart from the thing that is wicked, and sinne shall turne away from vs. Which moued *Dauid* in sundrie his Psalmes to protest, that he both hated and shunned all wicked companie, and was not able to endure within his court, any wicked or disloyall person. Wherefore I beseech the nobilitie and good wittes of *France*, because it is a matter so easie to bee doone, that they will once mayster their wils, passions, headinesse, soddainenesse, and choler; and that they would for euer accustome themselues to patience, gentlenesse, silence, and modestie, giuing as it were a bridle to their desires, and as the Psalmist sayeth: *a watch before their mouth*, to the ende they may doe or saye nothing, but what they haue well before thought of. And that they will beginne by little matters to gaine vpon greater, which may be able to hurt vs, for as it is written in *Ecclesiasticus*, *he which despiseth small thinges shall fall*. And in *Cassiodorus* King *Theodoric* writeth, that it is the lightnesse of the wit, lightly to promise, what a man will not or is not able to perfourme. As we will more at large declare hereafter. He likewise that could accustome himself, not too much to loue himselfe,

nor

*Fabius* fornamed the liuguerer.

*Scipio*.

To estrange our selues from filthy talke & company.  
*Epb. 5. 4*  
*Tit. 2.*  
*Tom. 5.*

*Eccles. 7. 2.*

*Eccles.*  
*Cassiodorus.*  
*lib. 5.*

## POLITIQUE DISCOVRSES

Not too much  
to loue ones  
selfe.

*Iſocrates.*

*Basil.*

*Comment. li. 7*

Obedience.  
*Thucydides.*

Dammages  
in warres.

VVaryly disci-  
pline.

nor his commodities, nor that whiche they call ouerwinning, the which cauſeth the vſurpation of an other mans goods, but contrarie wiſe to followe the rule of charitie, ſo muche recommended vnto vs from GOD, ſhall not eaſily caſt himſelfe hedlong, into this inſtancie. *Iſocrates* wiſely counſelled his king, to conſider well, what hee would ſaye or doe, for feare leaſt hee ſayled therein. And albeit it be *no light combat* as *Baſill* ſayd to *vanquiſh an euill cuſtome*, yet by little & little muſt a bodie change it and of raſhe inſtant and light, to become modeſt, conſtant and ſtayde. Let vs conſider what *Ceſar* in his commentaries, layeth to the charge of the Frenchmen, becauſe they bare armes too lightly, mutinous, and not ſo ſubtle in warre; as hardie and couragious; and that hee no leſſe deſireth in a man of warre, modeſtie, and obedience, then prowſe, and greatneſſe of courage. *Thucydides* the great Captaine and Hiſtoriographer of the Greekes, eſteemed, the fortunate and happie conſucte of the warre, to hange on three pointes, that is, to bee willinge, to reuerence, and to obeye; as *Paulus Emilius* was in like ſorte woont to ſaye. We haue manie examples, that may ſerue to inſtruſte and teach vs, in the iourneyes that haue beene made into Flaunders, ſince tenne yeares paſt, of the euill fortunes and miſhappes, and diſorders happened during our troubles, and an infinite number of enterpriſes, to inconfideratelye and lightly vndertaken, vpon vayne imaginations and deceitfull hopes, hauing reaped nought elſe thereby, then loſſe and diſhonour: and the profite of all the warres, ſince one hundred yeares paſt, is not able to be compared, to the dammages and euils that haue thence proceeded. Whereby we muſt confeſſe that God hath weyghed all thinges in an euen ballance, minglyng loſſes and victories togeather, that thereby he might ſet foorth his iudgementes, and make vs ſhunne lightneſſe, auarice and ambition, as well of great as ſmall. The diſcipline of warre conſiſteth rather, in not putting our ſelues without neceſſitie to daungers, and in making voyde the effortes of the enimie, and in turning vpside downe their enterpriſes with induſtrie and patience, without ſhedding the bloud of ſubiectes, than to combate couragiouslye, and valiantly. And there is often times more hope of victorie, in ſtanding onely to defende our ſelues, and let the time runne, then in putting our ſelues to the arbitrage of fortune. And there are infinite examples, what loſſes haue beene ſuſtained by giuing of battayles, following the

coun-



## OF TRVTH AND LYING.

counsell which *Timotheus* gaue to the *Thebanes*, except one bee thereto encouraged through a great aduantage or constraigned by an vrgent necessitie: God being accustomed as he sayde, to throwe downe the proude, and lift vp the humble. And it is no lesse the dutie of a Captayne, which is valiant, to shewe himselfe wise in his actions then couragious. It were very expedient that were practised, which happened in our time, in the yeare of our Lord, one thousand five hundred fiftie and one, betweene *Gonstave* King of *Sweden*, and the *Moscouite*, where all those that were occasioners of the warre, they had so lightly vndertaken, were executed, and put to death. And not without cause did *Pausanias* call all the Captaines in the warre, both *Peloponnesians* and *Greekes*, murderers and destroyers of their countrey. It is to be desired that the nobilitie of *France* would accustomethemselues to modestie, rule, order, constancie, and to mortifie this their great heate, to armes, and warre vnneccessarie. And as the Phisition preuenteth sickenesse, thorough small preparatiues, and apostumes, so beginning with their lesser inclinations, choler, and passions, they may the easilier attaine to the ende of the more strong: and consider that which is written in the life of Saint *Augustine*, that hee would neuer pray for such, as of their owne voluntarie motion had beene at a strange warre: and greatly reprobued, as saint *Cyprian* did *Donatus* and others, that killing of a priuate man, was in perticuler punished, but he who had slaine manie in warre was greatly praised. In *Titus Livius Scipio* sheweth to King *Masinissa*, that a man ought not so muche to doubt his enemies armed, as those pleasures which render a man effeminate and vnconstant. It was wisely sayde of an auntient man, that the foundations of all counsels and actions, ought to leane to pietie, iustice and honestie, without vsing of anie headinesse. I woulde willingly giue that counsell to French men, which *Archidamus* gaue vnto the *Eoliens*, meaning to ayde the *Argians* in their warre, within a letter contayning onely these woordes, *Quietnesse is good*. And sayde vnto suche as prayed him for the victorie hee had obtayned agaynst the *Argians*, it had beene more worthe to haue ouercome them by wisdom then by force. *Xenophon* writing of the actes of the *Greekes*, sheweth, that all wise men abstayne the moste they are able from warre, albeit they haue thereunto iust occasion. And that sayinge of fundrye Emperours was verie famous, that warre ought not to bee taken in hande without great neede.

Anchorsof  
vwarre puni-  
shed.

VVarre vns  
necessarie,

Murther.

Archidamus.

Xenophon.

And

POLITIQUE DISCOURSES

*Augustus.*

And the Emperour *Augustus* was wont to say that a warre which were good must be commaunded by the Goddes, and iustified by Philosophers and wise olde men. For the time seruing for lawes, & for armes is diuerse, as *Cesar* sayd to *Metellus*. And we haue had too good experience howe much God, the weale publicke, order, and iustice hath beene offended herewith. And warre hath beene called a gulf of expence, and a cruell tyrant ransacking the people: and peace ordred with good pollicie, as a good king, moderating, charge, and excesse. And as *Horace* feygneth, that the place into which *Eolus* shut his windes being open, the sea is troubled in euerie part: so by the opening of warre, partialitie, insolencie, and all vices manifest themselues. And warres are nought else then a horrible punishment of a whole people, a ruine of a whole countrey state and discipline. And wisely did *Spartian* write, howe *Traian* was neuer vanquished, because he neuer vndertooke warre without iust cause. The very which *Titus Linius* declareth of the Romaines, in the ende of the first Decade. *Otho* the Emperour chose rather to die, than to rayse a ciuill warre. For which men likewise prayse *Zeno* the Emperour: and *Cicero* in his *Philippiques*, calleth him which is desirous thereof a detestable citizen. I am also of opinion that the conuersation with the Muses, and studie of good letters, would render the nobilitie more aduised and constant, as we haue well marked else where. And am not of the *Swissers* minde, which thinketh too much studie mairreth the braine: nor of the *Almaynes*, who in the time of *Galienus* the Emperour after that the citie of *Athenes* was taken, kept them from setting a fire a great heape of bookes, they had there made, saying: let vs leaue them to the Greekes, to the ende that applying themselues to them, they may be lesse proper for the warre. For the reading of good bookes (as *Alexander* the great, and diuerse other of the most valiant captaines sayde) maketh the nobilitie more hardie, and wise, and contayneth them within the boundes of their dutie. And what good nature soeuer a captaine be of, he falleth into an infinite number of faults, for want of reading of good books. And that being true which diuerse haue written of *Xenocrates*, that he did so pearce the heart of his auditors, that of dissolute persons they became temperate and modest, what ought wee to iudge of the instructions, taken out of the holy letters? And as some haue counselled, before they sleepe they are to demaund of themselues a reason and account, of that which they shall haue gayned of modestie,

Studyin  
learning.

*Xenocrates.*

## OF TRUTH AND LYING.

modestie, grauitie, constancie, and facilitie of complexions. It is written of *Socrates*, that when he was drye, he would neuer drinke, but first he wold cast out the first bucket ful of water that he drew out of the well: to the ende sayde he that he might accustom his sensuall appetite, to attende the fit time and oportunitie of reason. *Theophrastus* sayd, that the soule payd well for her hyer to the bodie considering what shee there suffred. But *Plutarke* writeth, that the body hath good cause to cōplaine of the noyses which so greuous and troublesome a guest maketh him, which notwithstanding is within the body, as in a sepulcher or den, which she ought to guide being before lightned by the truth, and ruling her selfe according to it, both in respect of her owne safetie, and of her hostes. I would also counsell them to shunne all dissolutenes, be it in bitter, or villanous wordes, vncomely garmentes, and vnshamefast countenance. For it is all one in what part focuer of the bodie a man shew his vnshamefastnes, vanitie, pride, and lightnesse. And the *Lacedemonians* were highly commended, because they banished a *Milesian* out of their citie, for going too sumptuously appareled. We ought also rather to desire to be vertuous then to seeme, to vse wisdom and descretion in all assayes, auoyding debates and selfewill (without witnessing whether it be true or false not hurtfull) following the precept of *Epictetus*, in yeelding vnto the greater sort, perswading the inferiours, with sweetenesse and modestie, consenting to the equall, to the end to auoyde quarelles. Aboue all thinges wee ought to enforce our selues to tame our couetous desires and concupiscences, especially where libertie to take and enioye them is offered vnto vs, and to accustom our selues to patience & meekenesse, in keeping vnder the desire of reuenge, knowing, as the great Monarch *Alexander* was wont to saye, that it is a signe of a more heroycall heart, and prayse worthye, for a man that hath receaued an iniurie to pardon hisemie, then to kill him or reuenge himselfe vpon him. And that reuenge proceeded of a basenesse of minde, and vertue consisted in matters hardly reached vnto. And it is written in the Prouerbes, that it is a greater honour for a man to ouercome him selfe, and commaunde his passions, then to rase cities, and castles. It is that which God requireth by his Prophetes to cut off the forskinne of the heart. The which Saint Paul to the *Romaines* recommended to the end we should cut off the bad thoughts and desires of reuenge. And the Platonists sayde that the shortest way to returne vnto God, was to mortifie our affections, and that

*Socrates,**Of the soule  
and bodie.  
Theophrastus,  
Plutarque,**Dissolutnesse**To refraine  
our concupi-  
scences,**Prouer.*



POLITIQUE DISCOURSES

Monsters  
subdued.

Reuenge  
forbidden.

Mat. 5. 5.

1. Ioh. 4. 30.

vertue was a victorie of reason ouer passions. I thinke they longe a goe that wrote, so much of monsters, perils, tyrants, and theues, vanquished by *Hercules, Theseus, Plysses*, and *Iason*, ment thereby to teach vs, that men vertuously disposed and well taught, haue subdued their pleasures, desire of reuenge, inconstancie, lightnes, intemperancie, & other passions and vices. Which also the Poetes figureth by *Eolus*, which moderateth & keepeth in his winds. The most valiant *Lacedemonians* highly extolled him, that endureth an iniury. And a Philosopher gaue counsell if he which harmed vs were weaker then our selues to pardon him: if more mightie to pardon our selues. And by the lawe of God and man, all wayes of reuenge are forbidden; and reconciliation & atonement, commanded by God the King and the lawes: and the peacemakers are called the heires and children of God, who will neuer pardon vs, if we pardon not those offences which other haue committed towards vs. S. *Augustine* calleth the obedience which we render to God, *the mother and garden of all vertues*. And when our sauour in S. *Mathew* calleth the mecke blessed some haue reduced to them that are not moued with iniuries. And S. *Paul* commaundeth vs to liue peaceably one with an other. The which we haue handled else where, and deserueth to be againe repeated, for that point in which the nobilitie iudgeth all honour to consist, but amisse, and being carryed without the barres of reason, they hazard themselues to the peril both of their corporall and spirituall life, willing to be the accuser and slayer of themselues, the witnesse, iudge and hangman of such as they pretende to haue offended them. And it is not possible to reuenge themselues, but thorough a thousande perturbations, which causeth them cleane to depart from tranquillitie, which an auncient writer termed to eate out ones heart, & to offend ones selfe more then his enemie. And often times thorough a little discontentment, which we coyne to our selues, we enter into choler, and melancholy, forgetting the pleasures we receiue else where, and as if we were bewitched suffer our selues to be so transported. S. *Iohn* in his first epistle, calleth him a lyar that sayth he loueth God, and hateth his brother: and we ought not to haue respect to a corrupt custome or opinion, but to that which God and the King commaundeth. For as *Demosthenes* was wisely wont to say, *Ve line and rule by lawes not by examples*. We reade in good aucthors that in olde time, that wordes were neuer reuenged but by wordes, and neuer came to handstrokes. I counsell the nobilitie likewise, not to differ, anie  
resolu-

## OF TRUTH AND LYING.

resolution in a good matter. For slacknesse doth often time make that harde, which is most easie to be brought to passe in his time. Not to differ  
 As the losse of the *Romane* legions was attributed to the negligence of *Varus*. And it is a very easie matter, to note an infinite number of losses, happened through such slackings. The answer which *Alexander* the great made to him which asked him, how he had gay- Alexander.  
 ned & subdued al *Asia* in so short a time, is to be recommended to all Captaines, following *Homers* precept, neuer to differre or omit what was to be done. Which was in like sort reported by *Iulius Ca-* Diligence of  
*esar*, and the olde prouerbe, is very notable, He that will not when he may, deferueth when he would to haue a nay, and to abide the smart of it. The sayde *Caesar* sheweth likewise, howe much quicknesse and diligence is profitable, to the ende wee should not giue time, to our enemies astonied, to assemble themselves, but to vse the victorie, not tarying about the pillage. I will not here forget to exhort them to shunne all inconstancie, in religion, fayth, and doctrine, *not to varie nor suffer themselves to be carryed about with euerie winde of doctrine*, as Saint *Paule* teacheth vs: and Saint *James* Chap. 1. and 3. *Constancie is preserued by patience*; as *Tertullian* declared in the booke hee made, and *Impatience is the cause of a? mischeiues*. It is also necessarie to provide, for that which they so much reprooch French men with, that is, that they commence and pursue manie thinges happely enough, but for lacke of constancie, staydenesse and discretion, they neuer come to the ende of their enterprises: and neuer consider that they which doe not so lightly runne about their businesse, proceeding with a ripenesse of iudgement, and a more stayde brayne, carryeth away the honour and profite, of their enterprises wisely vndertaken, and couragiously executed.

## CHAP. 13.

*That the truth findeth good that which many feare and flie, and giueth contentment,*



T were no small happinesse, if in life, we put in practise, that which we haue marked in sundrie Philosophers, who albeit they were destitute of the light of the Gospell, and the certaintie of the promisses of God, yet haue they discovered the maske of this worlde, contemning the honours, riches, and pleasures thereof,

*Philosophers  
despisers of  
the worlde.*

## POLITIQUE DISCOVRSES

Christians.

Nature contented with little.

Possidoniis.

Mans life compared to a game at draughts.

delighting in their pouertie, patience, sobrietie, and temperance, carrying meekely all losses, mocking at the foolish opinions which driue men into passions, condemning false appraunces, and vanities, themselves remayning in great tranquillitie, and calme in all perturbations: and hauing nought but their wallet and certaine vile garmentes did nothing but laugh all their life, as if they had beene at a feast, and eaten (as they saye) of a bride cake. And wee which haue so greates pledges of eternall life, and an assurance of the diuine promises, bountie, and more then a fatherly affection of our God towards vs, haue much more occasion, not to esteeme these corruptible thinges, and to liue ioyfully in respect of that which hath beene giuen vnto vs, without beeing desirous or coueting anye other thinge, then that which proceedeth from the will of the almightie. *Seneca* in the seconde of his Epistles writeth, that suche as liue according to nature, are neuer poore, and according to the opinion of men they are neuer riche, because nature contenteth her selfe with little, and opinion doth infinitely couet. And in his 4. booke, he counselleth a friende of his, to despise all that which other so hotly pursue. For that which men esteeme as great advancement in honor, goods, or pleasures, when they once approach to the truth, to vertue, and heauenly goodnesse, it looseth cleane his apparance, and lustre, euen as the starres, when they are neere the sunne beames. For the dispositions of such as are moderated, and instructed in the truth, rendreth a life peaceable, and like vnto her selfe, the occasion of the quietnesse of the minde proceeding thence, thorough his grace which communicateth so great a good, as it is written in the booke of Wisedome, I doe reioyce in all thinges because wisdome goeth before. And it receaueth no griefe, but such as our selues are content to yeelde vnto as *Possidoniis* sayde to *Pompey*. And there is an other sauour giuen and an other kinde of face set vpon that which they call euill. And vertue, valor, force, patience & magnanimitie, can no waies play their part without griefe & paine. And as Diamans & other precious stones, haue either a more high or dimme colour according to the foile in which they are set; so fareth it with the euil happes, & griefe which taketh place, as a man is eyther strong or weake. And as all thinges in this worlde in the ende referreth it selfe wholly to the glorie of God, so doth all thinges turne to good to such as are good. *Plato* and *Terence* compareth our life to a game at draughts, where the player



## OF TRUTH AND LYING.

player must euer marke well what shal befall vnto him, and dispose euery thing eyther to profit him, or little to hurt him. And they which care least for to morrowe following the commandement of our sauour, ariue there most ioyfully, hauing not the will vnproportionate to the might, nor their minde afflicted. *Homer* maketh two vessels to be in heauen full of destinies, the one of good the other of bad; & he accounteth him happie, which equally partaketh as well of the one as the other, & as much hony, as gaul. And *Seneca* writeth that the destinies leade gently such as consent, & drawe by force such as refuse. Notwithstanding the wise do temper, and turne the euill into good, drawing out of their good aduentures what naught soeuer is there mingled, & by this meanes passe away the more easily the course of this life. To which the old prouerbe agreeth, that euery man is the workman of his owne fortune, and fashioneth her according to his maners. And if we doe contemne honours, riches, pleasures, banishmentes, griefes, and sickenesse, we shall be cleane exempt, from all couetous desires, passions, and tormentes of the minde. As *Xenophon* in his *Pedia* reciteth of one *Pheraulas*, to whō *Cirus* gaue a Lordship, of a very great reuenue: but hauing well considered the ease & contentment which he toke during his pouertie, and the care which he must then needes take for his reuenue and domesticall affayres, hee put all againe into the handes of a friende of his. As *Anacreon* hauing had fīue talents worth three thousande crownes, giuen him by *Policrates*, after he saw that he had passed two nights together studying what he shold do with it, he sent them backe againe, saying that they were not worth the care he had taken for thē. And when newes was brought vnto *Zeno*, and certaine other, that their shipps, goods, and marchandise were losse, they reioysed, because it was a cause to make them apply themselues to Philosophie, which yeelded them farre greater contentment. *Philoxenes* hauing purchased a farme, whereby he might liue the better at ease, quitted it againe and returned to *Athens* saying, These goods shall not loose me, but I them. As *Seneca* wrote to a friend of his, if thou hadst not lost thy goods it might be they might haue lost thee. And the bricklenesse of the aduised, serueth them as it were to be shodde with shoues of yce against sinne. *Anacharsis* left the kingdome of *Scythia* to his younger brother, to growe to be a Philosopher, in the sayde Citie of *Athenes*. *Aristides* chose likewise to remaine in his pouertie, though it laye in his power to haue made himselfe a Lorde of greate riches.

Not to care  
for to mor-  
rowe.  
Vessels in  
heauen ful of  
destinies.

V What pro-  
fit ensueth  
the contempt  
of riches and  
pleasures.  
*Pheraulas*.

*Anacreon*

*Zeno*.

*Philoxenes*.

*Seneca*

*Anacharsis*.

## POLITIQUE DISCOURSES

Scipio

Epaminondas

Camillus

Hope of the  
Christians

Hosea 11.

Rom. 8. 28.  
Eccles. 39. 27

Cicero.

Plato

riches. *Scipio* hauing by force taken *Carthage*, touched no whit of the sacking or spoyle thereof. *Epaminondas*, and *Camillus* amouge all the victories they obtayned, neuer carried anie thing else away then honour. An infinite number of other, as well Captaines, as Philosophers, haue contemned goods, albeit this moderation which was so greatly praysed in them, was neuer ioyned together with a hope of eternall life, as the Christians is, who knowe that the creator of heauen and earth, is their father and Lord almighty, that he loueth them, and knoweth ful well the way they ought to holde, the medicines which they ought to vse, and whatsoeuer is most expedient, to bring them to the promised blisse, after this their pilgrimage and exile. Therefore they suffer theselues to be conducted by him without murmuring, approuing for good whatsoeuer proceedeth from his fatherly hande, and by this meane remaine in the peace of the spirit, and calmnesse, what winde soeuer blowe, without being tossed in the troubles & stormes of this life. They know likewise that if God doe stricke them downe with the left hande, he rayseth them vp with the right againe, according to the promise he made by his Prophet *Ose*. And as all meates are agreeing with a good stomach, and to a bad the most delicate seeme corrupt, as it is written in the Prouerbes, that *so a hungry soule all bitter things seeme sweete*: so, *all things turne to good to the faithfull*, as *S. Paul* hath written. And in *Ecclesiasticus*, *all things are turned into good to such as feare God, but to the sinners they are turned into euill*, who turne light into darkenesse, and good into euill. And money is to good men a cause of good, to the wicked of euill and crueltie. And as the shewe is fashioned according to the foote, so his disposition which is wise, & moderate, leadeth a life like vnto it, to wit peaceable, and without passion, coueting nothing vnpossible, and contenting it selfe with the present. That is it which *Cicero* writeth, that vertue in trouble doth euer remaine quiet, and being cast into banishment, neuer departeth from her place. For the goods of fortune, reioyce those most which least doubt their contraries: and the feare of loosing them, maketh the pleasure of the enioying of them, more feeble and lesse assured. *Plato* gaue counsell not to cōplaine in aduersitie, for that we know not whether it happen vnto vs for our hurt or no. And in his *Phedon* hee writeth, that looke what beautie, riches, honour, and kinred we here desire, it is so farre off from being good, that indeede they doe rather corrupt and impayre vs. But a Christian man, ought to esteeme

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steeme all good, and for his health, whiche perswasion serueth vnto him, as the meale did which *Elisba* cast into the pot, which tooke cleane away all the bitternesse of the pottage, and as the tree with which *Moses* made the waters sweete. From thence ensueth that Christian Parradoxe so often times verified, that there neuer happeneth euill to the good, nor good to the wicked, whose nature is changed by blessing. As it is sayde of a diseased bodie, that the more it is nourished, the more it is offended. And as strange dreames, shewe that there be grosse and clammie humors, and perturbation of the vitall spirites; so the passions, couetings, and misknowledge, of the goods which God hath bestowed vpon vs, are the bad vapours which obfuscate and torment our senses. And euen as to rid a man pained with a greuous dreame, the next way is to awake him: euen so the trueth doeth declare, that that which many feare, is but an opinion and foolish imagination, and as it were a picture of a tyrant or cruell beaste which astonieth no man. And as the fire which *Moses* saw in the bush did nether burne nor endamage him because God was in the midst therof; so interminglyng God & his promises with our humane affaires and accidents, al shal be easie for vs to beare: And God being for vs none can annoy vs, as the Apostle sayth. It is also called a wall of brasse a rampire and a defence for vs to defende vs from all dangers. And as it is written in *Iob*: *God maketh the wounde and bindeth it vp, he smiteth & his hand maketh whole, he shal deliuer thee in fixe troubles, and in the 7. the euil shal not touch thee, In famine he shal deliuer thee fro death, and in bat-taile fro the power of the sword: Thou shalt be hid fro the scourge of the tonge and thou shalt not be afraide of destruction when it cometh.* And in *Jeremie* it is written of the faithfull, that he shal rest & be at his ease, & none shal make him afraid, because God is with him to succor him after he hath gently corrected him, and wil heale his stripes. And as the higher we clime, the lesse those thinges vnder vs seeme to bee, so the neerer that wee approche to the knowledge of God, and his trueth, the lesse account doe we make of these earthly, base, and corruptible thinges. To be therefore contented and rich, we must not ad goods vpo goods, but diminish & take away as *Socrates* said from our couetous desires. And we ought to consider, how many persons in the world, are worse at ease then our selues and to draw aside as one may say, the courtaine & vale of apparance, & opiniõ, which couereth them whom we esteeme happie & great, the better to perceane the trauales, troubles and griefes, which thy haue,

2. King. 4. 41  
Exod. 15. 25

Exod. 3. 2.  
VVordly  
accidents  
hovv easie  
to be borne.

Rom. 8. 33.

Iob. 5. 18.

Contentment  
and treuve  
riches.



POLITIQUE DISCOURSES

A publique  
& solemne  
prayer chan-  
ged by *Scipio*

*Antiochus*.

*Philip K. of  
Macedon,*

God doth de-  
priue vs of  
such things  
as vve are to  
far in loue  
vvith for our  
ovvne good.

*Mat. 6. 20.*

The meane  
is to be kept  
both in prof-  
perity and ad-  
uersitie.

and howe often they hoysse vp the sayle of their shippe so highe, that they are forced to make shipwracke. For this cause *Scipio* being *Censor*, made the prayer to be changed, which was wont to be sayde vpon certaine high dayes, for the encrease of wealth to the people of *Rome*, saying: that it was sufficient, and that they ought only to pray vnto God, to preserue it such as it was. It is written of *Antiochus*, that when the *Romaynes* had gotten from him the greatest part of his kingdome, hee should say he was much beholding vnto them, for so much more care as they had eased him of. And *Philip* father to *Alexander* the great, being fallen vppon the sandes, and seeing there the marke and print of his bodie. O Lorde, sayth he, howe little a plat of ground is nature contented with, and yet we couet the whole worlde. When God seeth that high callinges, riches, health or any thing else doeth turne vs from him, (as in *Zacharie* prosperitie is called a canker and *Pyn-darms* sayth that nothing is harder to digest, and that it doth make vs drunke) he doeth depriue vs thereof, and sundrie wayes correcteth vs remouing the hinderances of his approaching nigh vs, to the end that shutting our eies at the miserable estate of this world, we should open our eares to the hearing of his promises, and according vnto the counsell which he giueth vs, *laye vp our treasures in heauen, where there is neither feare of theenes, nor canker,* and range our selues vnder the yooke and obedience of his diuine, iust, vpright, and equitable will, holding impatience for a rebell thereunto. In histories we finde examples enough of Popes, Emperours, Princes, and other that haue euen dyed for grieue and anger, for resolving too much vpon the vnstablenes of this life, and by weighing the incommoditie, by other graces, which God bestowed on them. In great prosperitie we glutton vp the benefits of God, without sa- uoring of the, and thereby become insolent and blind: and in aduersitie many loose heart not thinking of any other gifts they haue receiued at Gods handes: by this meanes a man is miserable, if he holde not the meane, & if this truth doth not open our eyes, that we may see God through al things, and therby discover his bountie. For the accidents of this world, nor al that which they cal fortune; is no way able to make vs vnfortunate, except malice & vice aide them finding a faint heart delicate, effeminate, & not acquainted with the affayres & changes of the world, and retayne the corrupt opinion of the vulgar sort, which hath been imprinted within it: but mingling such things as are fierce, rude and sower with the  
sweete

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sweete and gracious, and obscuring the yll aduentures, with the conference of the good, and mixing suffrance together with hope, whatsoeuer is most disagreeable, yea, the verie sting of death, dieth it selfe, feare apprehension and opinion being cast out; the which serueth for a reeate to all mischiefes. And as *Samson* found honie *Iudges. 14. 8.* in the bodie of the Lyon, so the faithful findeth ioy in the bottome miseries, and peace amidst stormes, & through the vertue of faith resisteth al feares, and as a wise and wel experienced pylote, who euer doubteth a great calme, in the maine sea, neuer abuseth his good fortune, and helpeth himselfe with all windes to ariue at his desired port. But a man may say that the most parte of men passe ouer that which they call their fortune, through a strainer, wherein all the bad sticke and remaineth, but the good drop out. And as a cordmaker, that was pictured in an olde temple, had behinde him an asse, which eate his corde as fast as he made it: so the chagrine, and melancholie, and the vnderstanding foolishly settled vpon that which displeaseth, doth cleane deface, deuoure, & passe ouer carelesly all other goods and commodities, without any sa- uour at all, or better consideration for their owne comfort. Or as a flye entered into a bottle, or a fish into the net, tormenting the- selves, not able to take the right way to escape. Many do not tem- per their small discommodities, with other infinite goods that they receiue from God, and neuer settle the discourse of their vn- derstanding to consider what false apparances and vanitie consi- steth cuen in that, which they make so much account of, & neuer thinke of the vnconstancie of the things of this worlde, whereby they might find nothing strange nor new, and fasten their ancre, treasor, and hope in heauen, where it is most safely laid vp against all assaults and enterprises. And wee ought to put the saying of *Ecclesiasticus* in practise, that he which feareth the Lord, shal not be afraid, *Ecclesiast.* for he is his hope, pillar & defence. And that which *Dauid* song, that he whose heart is fixed, & beleueth in the Lord, wil not be afraide of any euill rydings. *Aristotle, Pindarus, Tacitus, Salustius & Cato*, were wont to say that it was a harder matter to gouerne a mans selfe wel in prosper- itie, then in aduersitie, because often times prosperitie is accom- panied with pride, ignorance, wantonnesse, contempt of others, licentiousnes, intemperance and other vices, which prouoke the wrath of God: wheras aduersitie doth quicken our slepie spirites, encourageth vs to modestie to feare, praise & cal vpon God, & to take better counsell, & reforme our life, as a French Poet wrote,

The abuse of  
the gifts and  
graces of God

True riches in  
heauen.

*Ecclesiast.*

*Psal. 112. 7.*

The benefit of  
aduersitie.

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that aduersitie and contrarie fortune, did profit men more, and do them more good then the sweet & pleasant: for by the latter they learn but ignorance, & through aduersitie are taught knowledge. Which also *Iſocrates* moſt learnedly intreated of in his *Areopagique*, thinking it a verie hard matter to iudge, which of the two, either pouertie or riches, a man ought to leaue behind him, & to couet for his children. The which made *Ariſtides*, *Curius*, & an infinite number of other to liue in a verie baſe condition, the which *Demofthenes* & *Lucain* called a ſingular gift of God, and vnknown of men. And *Plutarque* had reaſon to write, that *Liſander* did more hurt the *Lacedemonians*, in ſending them ſtore of riches and pretious mouables, then *Sylla* did the *Romanes*, in conſuming the reuenues of their treaſor. And *Plinie* in his ſeuenth booke declareth, what a number of men haue beene euen loſt thorough too much wealth. And the wiſe man ſayeth in the *Prouerbs*, that *fooles are clean ruined through proſperitie*, and the end of all ioy is ſorrow. And the ſaid *Iſocrates*, entreating of peace, is of opinion, that it is a *moſt hard matter to gouerne ones ſelfe well, in great eſtates and dignities*, the which he compareth to a courtiſan and ſtrumpet, who entiſeth to her loue the vnwiſe, as a bait to the ruine both of their bodie & ſoule: and declareth that men are often times more ſharpe, & addicted to euil matters, & ſuperfluous rather then to the good & neceſſarie. And in what is to be deſired, they haue want of iudgement. He likewiſe deſcribeth how much more pleaſant & happie their life is, which are accuſtomed to litle, then other to great riches. And *Seneca* aloweth the ſaying of *Demetrius*, that *nothing is more vnhappie, then him who neuer knewe what euil fortune or aduerſitie ment*, and that *the more torments be endured, the more honor*; and that *the more yll that happeneth vnto vs, the more God is mindfull of vs*, as the *Psalmiſt* ſaieth. In this life fewe are exempted from affliction, be it in minde, body, or goods. And albeit that God delighteth to doe good as *Ieremias* ſayeth Chapter 32. yet doeth hee ſometime, what is not proper vnto him, as to afflict to finiſh his worke, and what good hee pretendeth to doe, ſayeth *Eſay* Chap. 21. & *Saint Paul*. 1. *Cor.* 11. *Heb.* 12. And *Oſea* writeth Chap. 2. that *God wil ſtop the way with thornes, and make a hedge, which leadeth to deſtruction, to make vs returne vnto him. Afflictions inſtruct vs to patience, & hope, Rom.* . They make vs humble, & incline vs to obey God, *Psalm.* 119. they retaine vs back from pleaſures, & worldly things, & make vs haue recourſe to God. Which hath moued ſome to name affliction the ſaulce of prayer,

Pouertie a ſingular gift of God.

Riches an occasion of the ruine of many

Prou 2. & 14

Men more giuen to naughtines, then goodnes.

Ierem. 32. & 41.

Oſea 2. 6.



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prayer, as appetite is of meate. Moreouer we perceiue thereby that God hath a care of vs, and doeth not account vs vnworthie of his visitations, & often times doth recompense vs doubly: as we read in *Ioseph*, *Iob*, & others. And *S. Paul* saith, that they are not to bee compared to the glorie promised vs. It is not to be doubted but a sensible man, will carrie him selfe euen in eche fortune, promising no certaintie at all vnto himselfe in matters of this worlde, beeing by nature so vncertaine. And hauinge considered the vnstable-nesse of humane things, and the fatherly care which it hath pleased God to take of his, hee cannot bee surprised at vnawares, as in a suddaine incursion of the enimie. And knowing hee holdeth all things from God, as borrowed ware, hee rendreth them voluntarily, and without grieffe, when hee which lent them doeth redemaunde them, giuing him thanks for the time it hath pleased him to suffer him to enioy them, that hee might not be founde vngratefull. They also which desire but little, cannot want much, leading their barbarous and coueting passions by reason, as the maisters voyce maketh the dogge to couche. *Sainct Chrysostome* intreating of couetous desires sayeth, that as the forme of the shooe is the foote, and if it bee greater then it shoulde bee, bee it of velvet or of cloth of golde, yet is it vnfit; so the bodie ought to bee the forme of whatsoeuer wee possesse. And if wee swarue from this forme and vsage, then is there nought els but a confusion, disorder, superfluitie, abuse, and excesse. And oftentimes, lacke of experience, and want of good discourse, and not knowing wel how to apply our selues to the present state, causeth vs to wrap our selues in an infinite number of passions and tormentes. Wee ought then earnestly to desire this trueth, to the ende wee should not bee dismayde, if God doe not suffer vs to wallowe and tumble in too much ease. Besides wherefore doeth wealth serue, but onely as a testimonie of his fauour, and an occasion to acknowledge it from him, well to vse it to his honour, and releaue of our neighbour? And *Apollonius* had reason to saye, that vertue and riches were two contrarie thinges, and that the one encreasing the other was euer diminished. And as the greater wee see our shadowe, the nearer we draw towards night: so must we feare, least the more that we see our selues charged with honors & wealth, the further off trueth & the light estrange themselves from vs. And *Platon* in the fourth of his lawes, thinketh it a matter vnpossible for a man to bee both honest and riche. *Diogenes* was wont to say, that

Affliction the  
saule of pra-  
yer.

A wise man in  
eche fortune  
behaueth him  
selfe alike.

Content with  
little.

*Chrysostome.*

To what ende  
wealth serueth.

*Apollonius.*

Goodnes and  
riches seldome  
coupled toge-  
ther.  
*Diogenes.*

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that vertue neuer found any place in a rich citie or house, and that it was a great happines to haue both wealth and vnderstanding. *Seneca* wrote that he was a mightie man who esteemed himself poore amidst plentie of riches, and did not in respect of them, carry himselfe more loftely: but that he who had none at all, went a great deale more surely, and in greater safetie: following that which our Sauour taught vs, when he called the poore in spirit blessed. And as men in olde time, euer helde in suspition the ende of their fortune, so haue they done in great prosperitie: as King *Amisias* saied to *Policrates*, seeing that one had brought him backe againe his ring which he slong into the maine sea. These good happes do not please me, because I feare me they wil turne into calamities & miseries: as afterwards it befel vnto him. Saint *Ambrose* happening into a rich mans house, and vnderstanding that he had euery thing as he would wish it, neuer hauing occasion of disquiet or anger, presently departed, fearing least hee shoulde bee partaker of some misfortune: anon after was the house swallowed vp with an earthquake. Saint *Ierome* alledgeth an auncient prouerbe, that a riche man is either wicked of himself, or heire to a wicked man. And he wrote vnto *Saluia*, that euen as pouertie is not meritorious if it be not borne with patience, no more are riches hurtful if they be not abused. The which *S. Chrysostom* in his homelie of the poore man and the rich, more amply entreateth of.

## CHAP. XIII.

of the care which men haue had that youth might be instructed in the trueth.

*Exod.* 12. 26.  
 & 13. 8. &  
 14.  
*Deut.* 4. 25. &  
 6. 7. & 7. 3.  
*Eph.* 6. 4.

The instruction  
 of children  
 commanded.



Parents haue beene commanded to bring vp and instruct their children, but especially to teach them how to knowe, and feare God, in *Exodus* Chap. 12. & 13. *Deut.* 4. 6. & 7. in Saint *Paul* to the *Ephes.* 6. & in sundry *psalms*. In *Persia*, *Lacedemonia*, and sundrie other proouinces, the most vertuous graue, and learned men, had the charge of the education, & instruction of youth, and endeououred most especially to make them true and hate lying, following *Platoes* counsell in sundrie of his treatises. And in *Alcibiades* he writeth that there was giuen vnto the Princes of *Persia* their children, a tutor which had care aboue all

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all things, to make them loue the trueth: for of the foure vertues,  
 which concerne manners, to wit, Prudence, Iustice, Fortitude, & Moral vertues  
 Temperance, the trueth especiall draweth neere vnto Iustice,  
 which rendreth vnto euerie one what appertaineth vnto him, and  
 kepeth equality, being the spring and foundation of all vertue, and  
 preferuer of the societie of man. Which was the cause that in time  
 past they had so great care to teach their children, together with  
 their mothers milke, a habite and custome to be true, and hate ly-  
 ing, dissembling, and hypocrisie, and that they imploy that time  
 which is giuen vnto them, to all matters of vertue, and reforme  
 them, making them more aduised, and capable to serue God, the  
 common wealth, and their parents. Diuers Emperours haue been  
 greatly praised, for erecting of common scholes, the better to in- Com's schoo-  
les erected.  
 struct youth to discern truth from lying. And those Princes which  
 gaue stipends to scholemasters, were accounted to haue don more  
 good to the common wealth, then they which ordained wages for  
 Physitions, because the former bettered the wit, the other onely  
 the bodie, which is the lesse parte, and of lesse account. For this  
 cause *Alexander* the Emperour, *Commenes*, and diuers other, are re- Alexander.  
Commenes.  
Leo Emperour  
Guichardin  
li. 10.  
 commended to famous memorie, for providing for all things ne-  
 cessarie to scholemasters, readers, and poore scholers. Great ac-  
 count was made of the speache of *Leo* the Emperour, who wished  
 that scholemasters might receiue the paye of men of armes. *Gui-*  
*chardin* writeth, that sundrie Popes gaue consent to the *Venetians*,  
 to gather money of the Clergie, the better to encourage, and find  
 scholers in learning. And there were in the olde time, certain per- Sophronistes.  
 sons chosen out of the quarters, & wardes of good townes, which  
 they called *Sophronistes*, who had a continuall charge, and care, to  
 controll, moderate, and rule the manners of youth: which being  
 well instructed, all things prosper more fortunately, and euery Learning.  
 one doth his duetie, without neede of any more lawes. For as *Di-*  
*ogenes* said, and since *Cicero*: *Learning is the temperance of youth, the*  
*comfort of old age, standing for wealth in povertie, and seruing for an orna-*  
*ment to riches, as more at large is discoursed of hereafter.*

## CHAP. XV.

*How requisite it is to speake little, and not to blasp a secrete, with aduise  
 vpon newes inuented and of that which is to be spoken.*

*Ecclesi-*



## POLITIQUE DISCOURSES

Praise of science and few wordes.

*Pithagoras* his scholars.



*Celestiaſticus* doeth counsell vs to vſe but fewe words: becauſe manie multiply vanitie, and a man of good vnderſtanding ſpeaking litle ſhalbe much honored. *Pithagoras* willed all thoſe he receiued into his ſchoole, to tarrie five yeares before they ſpoke. And it is euer ſeene that children which are long before they ſpeake, in the end do euer ſpeak beſt: as among manie, it is written of *Maximilian* the firſt: & that they which cannot hold their peace, doe neuer willingly giue care to ought. And by a good occaſion one made anſwere to a prater. It is great maruel that a man hauing feet can endure thy babling. And thoſe that haue beene long time paſt, haue ſaide, that men taught vs to ſpeake, but the Gods to hold our peace: as alſo it is written in the *Proverbs*, that God hath the gouernement of the tongue, and that a wiſe men doth euer hold his peace, & he that can countermaund his mouth, keepeth his own ſoule. Ioyned with all, that by a light worde, oftentimes great paine is endured, whereas ſcilence doth not onely no-whit alter, but is not at al ſubieſt to accounte nor amendes. For this cauſe one being asked, why *Lycurgus* made ſo fewe lawes, anſwered, that ſuch as vſed fewe words had no neede of many lawes, and woulde accuſtome their youth to deedes, and not to writing. And the great *K Francis* made anſwere to one that asked pardon for one ſpeaking euil of him, if hee will learne to ſpeake litle, I will learne to pardon much. And *Cicero* in his booke of the Oratour, writeth, that *Cato* and *Piſo*, eſteemed breefenes, a great praiſe of eloquence, ſo as thereby they make themſelues to bee fully conceiued. Among ſuch as ſpeake much I comprehend, following the opinion of them of olde time, ſuch as ſpeake either what is hurtfull, or ſerueth to no ende, or as *Saint Paul* calleth them, thinges pleaſing for the time which doe no whit edifie. *Plutarque* ſetteth vs down certaine Geefe, and *Plinie* certaine Cranes, which when they paſſe ouer *Cicilie* vppon the mount *Taurus*, fill their becke full of flintes, for feare of making any noyſe, leaſt they ſhoulde ſerue for a praye to the Eagles that are there. The like experience wee haue had of Quailes after harueſt, in *France*. *Ariſtotle* ſending *Califtenes* a kinfman and friend of his to *Alexander*, counſelled him to ſpeake but little, which he not obſeruing, it fared with him but badlye. *Simonides* was wont to ſaye, that hee repented himſelfe oftentimes in ſpeaking, but neuer in holdinge his peace. The which *Valerius* attri-

*Lycurgus* the law giuer of the Lacedemonians.

The anſwer of *K. Francis* the great.

*Cato*.  
*Piſo*.

Geefe, Cranes, and quailes.

*Califtenes*.  
*Simonides*.

attri-

## OF TRUTH AND LYING.

attributeth to *Xenocrates*, following the rule which is in our lawe, that those things hurte which are expressed, but not such as are not. And *Apollonius* saied, that many words breede often times offence, but that holding ones peace was the more sure. Greatly was the breefenes of the *Lacedemonians* praysed in their letters, as amongst other thinges of a Prince, which put in his aunswere but this worde No: and that which wee touched aboue of *Archidamus* to the *Eoliens* diswading them from warre, saying that quietnesse is good. And K. *Philip* the faire, aunswering a letter of *Adolphe* the Emperor, gotten by the Englishmen, in al his pacquet had but these two wordes *too much Almane*. An Embassadour hauing long time spoken before *Agis* king of the *Lacedemonians*, asked him what aunswere he shoulde carrie backe: Thou shalt saye (quod hee) that I haue suffered thee, to speake whatsoeuer thou wouldst, & haue heard thee continually without replying any word. And the great K. *Francis*, to an Embassador of *Charles* the fift Emperour, who began his Oration with these words: *Whē Scipio arined before Carthage*, said, Growe to your end, for we know wel enough he went not a foote but a horsback. The *Athenians* made a feast to K. *Antigenus* Embassador, & among other called thither *Zeno* the Philosopher, who was held in great reputation: and for because he had not spoken one worde all the whole banquet, they asked him what they should say of him to their Prince: he answered, what you haue scene: because speach is hardly tempered, & as *Bion* said: it is vnpossible for a foole to hold his peace at the table, & it is not so dangerous stumbling with the foote, as with the tongue. *Alexandridas*, to one which made a verie good discourse, yet longer then needed. My friend, said he, you say as it ought to be, but not as you ought. *Cleomenes* to a long Oration of the Embassadors of *Samos* answered: As for your *exordium* I do not wel remember it, nor so consequently the midst, and I will say little to your conclusion. Of like sort was the answere made by K. *Philip* to an other Embassadour. Wee haue not vnderstood your conclusion, because wee forgot your beginning. And after he had asked the *Athenian* Embassadors, if they desired ought els at his hands then to haue him their friend, & that they aunswere that they wished, that he had hong himself: he told them that hee which bare these wordes, was much more modest then the *Athenians*, who had not the discretion to keepe them in. And another was cast in the teeth, that for a drop of wit, hee had a flood of words: and that he which is liberal  
and

*Xenocrates.**Apollonius.**K. Philip the faire.**K. Francis. 1.**Zeno.**Speach hardly tempered.**Alexandridas**Cleomenes.**Philip king of Macedon.*

## POLITIQUE DISCOURSES

and abounding in words, is euer sparing in deeds. *Salomon* sayeth: *He which hath knowledge spareth his wordes . Euen a foole when he holdeth his peace is counted wise.* Which gaue occasion to men of olde time to write, that *Harpocrates* was the superintendent, & correcter of mans speach, being drawen with a ring fastened on his lippes. And they ordained certaine ceremonies to vse men to scilence, & not to speake but vpon good deliberation. Other worshipped *Angerona* the goddesse of scilence, drawen with her finger vppon her mouth, shewing in what reuerence they ought to hold secrecie. It is written of *S. Pembo*, that he was wont to saye, that hee had spent nineteene whole yeres, to put in practise the beginning of the 39 *Psalme*: *I though I will take keede to my wayes, that I sinne not with my tongue: I wil keepe my mouth bridled.* The Embassador of the *Rhodes* greatly accounted of before *K. Prolome*, that in his countrey weomen were giuen to solitarines, & litle speach. To this commeth the custom which the Popes obserue, that when they receiue any Cardinall, they stop his mouth, & after certaine dayes that hee maye learne of his seniors, they open it againe. *Iob* also fearing to haue spoken too lightly, said that he would holde his hande vppon his mouth. And *S. Ierom* writeth how he saw some that in seuen yeres neuer spoke. *S. Ambrose* cast the Christians in the teethe, for that the infidels in their temples, & sacrifices, vsed great scilence, but that Christians did not so. And to shew howe a secrete ought not lightly to be reuealed, we haue the answere of *Metellus* a Romane Captaine, to one that asked of him his opinion: that if his shirte knew his counsell, he would presently throw it off, and cast it into the fire. The which our French writers haue noted to haue beene since that, the speache of *Charles* the eight. And *Antigonus* answered his sonne, demaunding of him when he shoulde goe fight: Art thou afraide for not hearing the sound of a trumpet? for it is a verie harde matter, not to publish what one hath heard, which maketh vs often times, lose manie good occasions. As an indiscreete worde of one man, hindered the whole citie of *Rome*, that it was not deliuered from the tyrannie of *Nero*. King *Lycmachus* asked *Philippides*, what hee woulde haue him graunt vnto him: hee aunswered, what it will please you (*Mileethe*) to parte with so it bee not any of your secretes; for as it is written in the Prouerbes: *The Kinges heart can no man search out, and a secrete thinge must bee concealed.* And in *Ecclesiasticus*: *He which discovereth secrets, loseth his credite.*

Alexander,



## OF TRUTH AND LYING.

Alexander perceiuing that *Ephesian* had red a letter, whiche hys mother hadde sent him, with his signet closed his lippes, as who would saie, he ought not to disclose what hee had read. *Pompey* suffered a finger of his owne to burne, because hee would not reueale the counsaile of the *Senate*. The like is noted in *Papirius*. And *Pliny* telleth of one, that cut out his tongue, and cast it at the face of a Tyraunt, because he would not discouer a conspiracie. One asked *Anacharsis* (who inuested his yonger brother in his kyngdome) why when he lay downe, he alwaies held his right hand vpon his mouth, he aunswered, because he might neither reueale any secret, nor speake rashly: for that hee to whome one reuealeth it, gayneth the libertie of the other. *Diodorus* writeth, how the *Egyptians* did euer cut out his tongue, that had disclosed any secret, or reuealed any practise to the enemies. And one *Valerius* a Poet was executed at *Rome*. King *Seleucus*, called the conquerour, hauing lost a battaile, fled by manie crooked waies, and in the ende arriued at a poore *Pesantes* Cottage, who gaue vnto him what hee was able to come by: in the ende he knew it was the king, and not being able to keepe in his ioye, nor disguise with the king, who desired nothing but to be vnknowne, he guided him, into the highway, where taking his leaue he said: farewell my *Leeche Seleucus*. The king made a signe to one of his companie to kill him: whereas if he had held his tongue, for a while vntill the king had better fortune, he might haue bene highlier rewarded for his secreisie, then for his good cheare, for since that a worde issueth out of ones mouth as out of his hauen, there is no more harbour, where to shrowde, nor ancker to trust vnto, but in the ende bursteth against some rocke or goulfe, to his great danger that suffered it to passe. And as the *Vyper* is torne asunder, when she bringeth forth her little ones, so secretes comming out of their mouthes, that are not able to conceale them, doe but vtterly vndoe and ruine suche, as haue reuealed them, and thorough the intemperance of their tongue cast themselues downe headlong, as one made an example of cruell beastes, that were penned vp, who if they once goe abroad, dyd much harme, and oftentimes men were constraigned to kill them. In the time of *Augustus* one *Fulvius*, for hauing disclosed a secret to his wife, caused themselues both to be put to death. And *Quintus Curtius* sheweth what great punishmentes the *Persians* ordained for the like. *Amasis* king of *Egypt*, sent vnto *Pittacus*, one of the seuen wise men of *Greece*, that was come to see him,

Alexander.  
Ephesian.

Pompey.

Anacharsis.

Diodorus.

Valerius.  
Soranus.

K. Seleucus.

A word of  
capeth the  
mouth retur-  
neth not.

Fulvius.

Qu. Curtius.  
lib. 4.  
Amasis king  
of Egypt.

POLITIQUE DISCOURSES.

The tong  
the best and  
worst peece  
of the body.

Prov. 17. 3

The seat and  
place of the  
tongue.

Homer.

Phocion spoke  
better then  
Demosthenes.

Pericles.

Zeno,

Drunkennes  
subiect vnto  
much babling  
The Pie con-  
secrated to  
Bacchus.

Eccle. 22

Cato of the  
Greekes and  
Romans,

him, a mutton, willing him to send backe that peece which he accounted as best, and that which he iudged to be the worst, in steede of the two peeces so differing, hee sent vnto him the tongue, as the instrument both of the greatest good, & greatest harme that might be: and that therein (as it is sayd among great wits) consisted moste excellent vertues, and notorious vices: as it is written in the *Proverbs*, that death and lyfe are in the power of the tongue, and that *he which keepeth his mouth and his tongue, keepeth his soule from tribulations*. Let vs then I pray you consider that we haue two eyes, and two eares, but one onely tongue, and that to inclosed within the teeth, and lipps, betweene the braine and the hart, seruing as their truche man, hauing aboue it the instrument of all the sences, the eyes, the eares and the nose obedient vnto reason, to the end she put foorth nothing, before shee haue taken counsell of the sayde sences her neighbours, and of the inward faculties of the soule, which are the vnderstanding, and reason placed within the brayne: whereby we maye easely iudge how faultye they are, who are so lauish of their tongue, before they haue fully pondred and considered, what they ought to speake. *Homer* blamed *Thersites*, for too much speaking, and praysed *Menelaus*, because he spoke little. The which *Plutarque* did of *Phocion*, by whom it was wrytten, that he spoke better then *Demosthenes*, because when he spoke in few wordes he comprehended much matter. The sayd *Demosthenes* likewyse termed him the knife of his wordes. And was wont to say, that such as knew much spoke little. *Pericles* before he mounted into his cheyre, was wont to pray vnto God, that no word might escape his mouth that serued not to the matter he had in hand. And *Zeno* reproched a great prater, in that his eares was founded vpon his tongue. And to another he sayd he was borne of a druncken father: for drunckennes is myxed with this vice, that it causeth one to speake more then appertayneth. The Pye in this respect was consecrated to *Bacchus*. Certayne of auncient tyme sayde that wine descending into the body, caused the wordes to ascende. *Ecclesiasticus* called, the comprehending of much in little speach, good musique. We must then set before our tongue the bulwarke of reason, which hindreth flowynge, and the slypperinesse of inconstancie. And as ryders when they breake their coultes, firste teach them to haue a good mouth, and obey the brydle: so ought we to teach our children, to heare much, and speake little. *Cato* sayde of the Greekes, that their

## OF TRUTH AND LYING.

their speech came but from the teeth outwarde, but the Romanes spoke from the hart, (as *Homer* wryteth of *Ulysses*,) and in his youth he sayde hee refrayned from speech, vntill he knew how to speake well: and that it was the propertie of *Lelius* to speake too muche. And if there proceeded but this benefite vnto a man which had once gayned this reputation to bee accounted, discrete in his speech and true, that he is beloued of God and men, hee is honoured and beleueed in what so euer he sayth, he goeth with his heade lyfted vppe; and contrarywyse he which is once caught with a lye, or is a prater, is hated, blamed, and destitute of friendes, looseth his credite, and meanes to teach, it were sufficient to make vs to embrace the truth, and shunne lying. And whereas *Cesar* in his commentaries founde fault with the french men, because they receaued for certayne such brutes as ranne vp and downe, and vncertayne aduertisementes whereof shortlye after they repented, as before I touched: it were very requisite that that order which he then wryteth to haue bene obserued, were at this present practised, that hee which had learned ought that concerned the state, shoulde presentlye make relation to the magistrate, and not speake thereof to anye other personne: for that sayth hee we haue often seene by experience, that men beeing light and ignoraunt, easelye made them selues afraide with false and counterfaite newes, which ledde them to a resolution to vndertake matters of importance, and daungerous, as wee haue sundrye examples of our tyme: and all histories are full of the misfortunes which haue happened to such, as haue spoken, enterprised, and beleueed too lightly. Moreover in some cases to bee silent is as daungerous, as if anye knowe anye conspiracie, agaynste their countrey, or kinge, or anye that mighte greatlye preiudice their neyghboure they ought to discouer it. To them lykewyse, whose dntie is to teach Vertue, and rephende vice, and to preache, silence is forbidden both by G O D and the lawes. And as *Saint Ambrose* learnedlye wryteth, if we muste render account to G O D for euerye idle worde, so muste we lykewyse for our idle silence, if at anye tyme wee haue omitted (accordinge to oure duetye,) to instruct or correct oure neyghbour, there by beeynge able to tourne him from his euill waye or errour. Wee must lykewyse consider the time and place to speake, or hold

*Cesar.*  
Comment. lib. 6

Counterfaite  
newes

To be silent  
is dangerous.



## POLITIQUE DISCOVRSES.

Circumstances of time and place to speake.

our peace: as it is written that *Socrates* being requested at a feast that he would speake of his arte, had reason to aunswere, it is not now time for what I can doe, and that which the time now requi-  
reth can I not doe.

## CHAP. 16.

*That as well of friendes as enemies one should learne the truth.*

By friends, & enemies truth is discerned from falshood



*Xenophon.*  
*Philip King of*  
*Macedon.*

The profite  
which men  
reap by their  
enemies.  
*Scipio.*

The profite  
of friendes.  
*Euripides.*  
*Diogenes.*

*Amitie.*

Iuers haue written, that the better to discern trueth from falshood, it were requisite to haue either very entire friendes or enemies: for these meaning to anger one, do vpraide, and blame whatsoeuer seemeth vicious vnto them, and as out of a watche discover suche imperfections as oftentimes men doe not thinke on, and so are a meanes that they are corrected. As *Xenophon* writeth that *a wise man is able to reape his profite by his enemies*: And *Philip* king of *Macedon* said, that he was bound to the *Athenians* which reuiled him, because they were an occasion to make him the more vertuous, and aduised, and enforced hym all hys life long, both in his actions, and wordes to make them lyers. And in truth they are a cause, that maketh men containe their fashions and maners, as in a straight dyet. And this habit that one vndertake nothing vpon the suddaine, cleane taketh away all occasion from our enemies of mocking vs, or reioysing: For this cause *Scipio* answering them that immagined the estate of the *Romanes* to be in verie great suretie, the *Carthagenians* being ouerthrowne, and the *Acheens* subdued, said, Nay now are we in greatest daunger, hauing taken away all those, whome either we ought to reuerence, or mought iustly feare. A *Lacedemonian* captain, answered to the complaint of a *Athenian*: If the *Athenians* tooke good heede to what they did, they should neuer be troubled nor neede to care, what the *Spartiates* reported of them. Contrariwise friendes, I meane without flatterie or disguising, declare freely what they thinke amisse, and il besecming. Which moued *Euripides* to exhort men to get such friendes as would not spare them: As *Diogenes* saide that other dogges vsed to bite their enemies, but he his friendes, for their owne good. And such an amitie, which is a beneuolence, a conformitie of wils and pleasures, and a desire of the good of an other ioyned with vertue, is (as som haue said) a beast of the company,

## OF TRUTH AND LYING.

pany, but not of the troupe, because there be very few true friends.

And *Menander* sayde not without cause that he was happye, that could meet but with the shadow of his friend, who is called by *Ecclesiasticus* a treasure, and the medicine of life. A man must not shake euery man by the hand as *Pithagoras* sayd. *Plato* wisely discourfed how the greatest of all euilles doth spring vp with vs, and that we desire not to be deliuered of it, to wit that euery man loueth him selfe, & delighteth in his owne opinions: because loue is blinde, and one easely deceaueth him selfe, in what he loueth, being preuented and abused thorough fantasies before conceaued. Therefore he sayde it was very requisite to shunne this foolish loue, which taketh from vs our iudgement. And the similitude which *Demosthenes* made is very true, that as the payne in the eyes hindreth one from seeinge what lieth before his feet, so the first conceates and fantasies, obfuscate the vnderstanding. Wherefore to the ende we may see the naked truth, we must be voyde of all passions, louing to heare of our faultes and to bee corrected, which the wise man esteemeth as a chayne of gold about ones necke, and ought rather to desire it might proceede from our friendes, then from our enemies, because wee must eschew vice, led therevnto thorough vertue, and shame, and not by the contrarie way, or by feare. And it is a great deale better to abstaine from doing ill following the counsell of our frends, then to repent our selues for hauing done ill, when we see our selues accused and blamed by our enemies: and such warninges as goe before disorders, are a great deale more fit, and render better fruites then such as follow after.

*Menander.*

*Eccles. 6. 16.*

*Pithagoras.*  
*Plato.*

Loue of it  
selfe is blind

The simili-  
tude of *De-*  
*mosthenes.*

To be war-  
ned by our  
friendes.

## CHAP. 17.

*That it is needfull to read histories, there to see the truth which one is afraid to speake, with aduise vpon the reading of all bookes, and of the conquestes of French men, of the meanes to keepe them, and to assure a victorie, of the dutie of a captaine, and of that which is to be considered, in examples and alterations.*



*Demetrius* gaue counsell to *King* *Ptolome*, that hee shoulde diligently reade such bookes, as intreated of the gouernmentes of kingdomes, and seignuries, to the end he might be instructed in those thinges, which men dare not so freele, deliuer them selues to princes: for the penne is of a more free condition then the

Knowledge  
of histories  
necessary for  
princes.

## POLITIQUE DISCOVERSES.

tongue. We reade like wise how the *Catoes*, *Aemiles*, *Scipios*, *Caesars*, and sundry other Emperours, haue beene so studious in readinge of them, that they haue copied out with their owne hande, whole histories, and euen them selues composed suche as were in their owne time. And haue bene more curious to haue of them in their handes, then their swoordes by their sides, to the ende to ioine the written discipline of war, with the practise of the wars. For this cause *Alphonsus* sayd of *Qu. Cursius*, that he was soner healed by his history, then his Phisitions, and that he tooke counsell of the dead. Which *Ferdinand* king of *Spaine* likewise said by *Titus Linius*. And the reading of *Xenophon* moued *Scipio* to vndertake those prowesses which he performed. And the great *Selim* hauing caused *Iulius Caesars* commentaries, to be translated into his owne tong, and heard them, by imitating of him he knew the greatest parte of *Asia* and *Africa*. And the sayd *Iulius* endeuoured altogether to imitate *Alexander*, who likewise set *Achilles* before him selfe as an example. And the Emperour *Charles* the fift, had in hand the historie of *Philip* of *Commines*. *Laurence* of *Medices* surnamed the father of learning, recouered his health in reading the historye of *Conradus* the Emperour, who resolued to make *Guelphe* the Duke of *Bauire* to dye, and to ruine both the place, and the inhabitantes of the citie, which hee had longe time besieged, in the ende ouercome with the intercessions of the weomen of the citie, suffered them to depart, their liues and baggage saued, with all that they could carrye vpon their owne sholders: but leauing all their goods they carried their Duke, their husbandes, fathers, children and friendes, as many as they were able: of which the said *Conrade* conceaued such contentment, that hee gaue pardon both vnto his enemye, and all the rest. And if the *Fabians* and *Scipioes*, as *Polibus* and *Salustius* haue witnessed, haue beene greatly enflamed to vertue, when they haue beheld the statuas and monumentes of their auncestours, and by the remembraunce of the high feates of armes which they moste prosperously haue atchieued, this flame encreased in the heartes of generous personnes, and was not quenched vntill such time as their vertue had equalled their glorye, and high renowne: and if *Themistocles* sayde that the victories and trophées, of the *Miltiades* kept him, that he could not sleepe: how much more ought it to pricke vs forwarde, when we reade in histories of the prowesses and magnanimous feates that haue beene consecrated to immortalitie, and more liuely representing such manners, counsels, occasions, and means,

To take counsell of the dead.

*Caesars* commentaries translated by the commandement of *Selim*

The loue the weomen of *Bauire* bare to their husbandes.

The monuments of our auncestors inflame vs to vertue.

*Themistocles* awaked through the trophées of the *Miltiades*.



## OF TRUTH AND LYING.

meanes, as haue beene helde in enterprises and executions of braue attemptes, together with the euentures, the better to resolute in all assayes, and to iudge what we ought to follow, or flye in like occurrence of humane accidentes? And there maye Princes learne without hasard, expense, or daunger, how deeply they are charged: and the better impresse within their memorye the preceptes eyther of politicke lawes, or of the art of warre, then they shoulde doe in Philosophers booke, seeing what praises are giuen to the well doers, and what blame and punishment to the wicked, as in the middle of a Theatre. And they are awakened, to take the way of vertue, as out of a trumpet of honour, and the seedes thereof are taken out of the valour and gentlenesse of our auncestours. And albeit there be great difference betwene the actions of our auncestours, and ours, yet we ought to follow, and practise according to the reason, by which they haue guided their inuentions, carrying the like spirite, iudgement and hardinesse that they did. And since that as *Seneca* hath written in the first booke of his *Epistles*, if one haue a minde to doe ill, and espieth one present by him that will be a witnesse thereof, he sinneth the lesse, so is there no doubt but manye tyrauntes haue refrayned the executing of a number of mischiefes they haue determined,

Feare of  
blame and disho-  
nor cau-  
seth the wic-  
ked to re-  
fraine.

As *Democritus* likewise rehearseth, how manye kinges of *Aegypt* haue beene bridled from committing of euill, fearing a custome which the people had, to oppose them selues to the pompes and magnificences, that were wont to be celebrated at the obsequies of their good kinges. Without histories, we are neuer able to know the benefites which GOD hath bestowed vpon men, nor the chastisements with which he correcteth the wicked: nor the beginning, progresse, and successe of all thinges, nor the mischeefe which both the publique and particular weale suffer, nor what doctrine is more auncient, and to bee followed. For this cause *Cicero* calleth it, *the light of truth, the witnesse of tymes, the Mistresse of life, the Messenger of antiquitie, and the life of memorye preseruinge from oblivion deedes worthy of memorye*, atchieued thorough longe processe of tymes. And this same seede of vertues, which *Plato* sayeth is in oure spirites, lyfeth it selfe vpper thorough the emulation of them, which haue beene suche as wee nowe are: And wee doe gayne more

Custome of  
*Aegypt*.  
*Diod. lib. 2.*  
cap. 3

## POLITIQUE DISCOURSES.

by reading thereof in our youth, then by whatsoeuer is either attributed to sence, or experience of old men, or to suche as haue beene in farre voyages. It is written tht *Charlemagne*, woulde euer haue a history read vnto him during his meales: and that, perceauing the small regarde the auncient *Gaulois* had, of setting downe the monumentes of their auncestors in writing, he caused certaine songes to bee made, commaunding they shoulde teach their children to singe them by hart, to the ende the remembraunce therof might endure from race to race, and that by this meanes other might be stirred vp to doe well, and to write the gestes of valiaunt men. Which they say was likewise obserued by the *Indians*, and *Homer* writeth the same of *Achilles*. And the like is mencioned in the 78. psalme. And *Cesar* in his Commentaries, *Lucane* and *Tacitus*, maketh mention of certaine philosophers, that were french men, called *Bardes*, which song the praises of valiaunt men, and the blame and reproch of lewde persons, tyrauntes and base minded: and *Polibus* sheweth that a historie doth teache and prepare the way to the affaires of *Policie*: and to carrie well the chaunges of Fortune, and to know what we are. And if that which *Plinie* writeth be true, that all that time which is not imployed to the study or exercise of good things is lost: and that which *Seneca* hath written, that they are all fooles, that in this greate scarcetie of time which is bestowed of them, learne but matters superfluous: Wee ought much to lament, that the desire which the common sort haue to histories, is an occasiō that they giue themselues to fables and old wiues tales, where is nought els but a vaine delight without anie profite: where as in histories, besides pleasure, there is great learning, to teach vs not to vndertake vpon the fiske and flying, either any warre that is not necessary, or any quarrels, suites in law, or other affaires of importaunce. And we see how manie mischiefes, losses, and faultes, ignoraunce hath beene the cause of. But Prudence is greatly required, especially in holy histories. For there must we confrant the examples to the commaundementes of God: because the very saints them selues haue had their faultes which we ought not to follow, and the holye scripture is a good looking glasse, which representeth as *Saint Augustine* saide, thinges as they in deede are, setting before vs vertues to follow them, and vices and imperfections to shunne them, and to praise the mercie and bountie of God in that he couereth them. And as touching the prophane, we must carry the like iudgement, and therein consider

Charlemagne.

Songs containing the high enterprises of vertuous persons.

Bardes.

Time lost.

Fables and olde wyfes tales.

Prudence required in reading histories.

## OF TRVTH AND LYING.

sider the particularities, the causes, the conduct, and Prudence which men haue vsed, and the fortune, and successe that hath proceeded from aboue. It shall not here be amisse, for the readers, if I admonish them not to take for good monye, not to account all that which prophane aucthours haue written as articles of their faith, nor indifferently to trust therevnto without examining them further. I comprehend herein all such, where they which can see clearly may discouer lies and vntruthes amidst good things, and some beastes come from a pensell, and not by nature. Therefore we must apply thereto a good sife, to sifte, and seperate, the one from the other. And me thinketh what knowledge soeuer those bookes teach vs, is verye small if one bee not acquainted with the vse and practise of the world, and be likewise accompanied with a iudgement, and quicknes of spirit. And it was verye wisely written by *Aristotle* that in reading of histories a man muste not be of too quicke a belife, nor too incredulous, for feare he take not false for true, or els profite no whit at all. And what color or disguising so euer, men set on to flatter great ones, they which prie narrowly into their behauiours, & take their counsels and actions in time of peace and war, are not deceaued: and discerne toyes, and cauillings amidst deepe counsels, and do discouer pretexts, cloaking, and occasions, with the true causes neuer hauing their iudgement there by deceaued, referring and examining all things to the rule of the holy scripture. Besids we ought to esteeme most, of such hystiographers, which haue had least passions, and partialitie, and the best meanes to discouer the truth, either beeing there them selues in personne, or hauinge certaine intelligence from them that were present, men of faith, and sincere iudgement, speaking without affection: to the ende they set not out fables, and lies, as many of our time haue done: and that which they steale from other, is as a precious stone, ill set in worke. It were also requisite, they should be conuersaunt, and nourished in affaire of state, and acquainted with the proceedings of the worlde: and not giue them selues so much to pleasure as to speake the truth, not beeing inough not to write false, but to declare the very truth, without anye partialitie at all. For if in anye one place, a writer be founde a lier, the rest of his historie is cleane reiected as *Alexander* the great was wont to saye. It is also needefull to obserue, what sundrye *Italians*, *Spaniardes*, *Fleminges*, as *Al-mames*, of an enuious malice, and want of right iudgement, haue euen enforced them selues to praise their countrie, and couer their

All prophane  
aucthours write  
not trulie

A reader of  
histories must  
not be too  
quicke of be-  
liefe nor too  
credulous.

The holy  
Scripture the  
rule of all  
things.

What writ-  
ters soonest  
to be credi-  
ted.



## POLITIQUE DISCOURSES

Enemies en-  
uying the  
frenche.

Affections &  
passions of  
men staine  
the truth.

Not to iudge  
things accor-  
ding to the  
event.

their faultes, and diminish the greatnesse, and excellencie, of mat-  
ters done by the french men, to the advancement of whole chris-  
tendome, and profite of sundry nations. And it is no straunge  
thing to see how much the passions and affections of men doe  
staine the truth, which is the very eye of histories, (*Polibius* him selfe  
reherfeth the exāples of sundrie historiographers before his time)  
and discouer contrarieties betweene them selues, and by other  
greater authours then they are condemned of lying, as we haue  
marked in the *Spaniardes* before, which haue written the history of  
the new world, and of the west *Indies*, who couer and make lesse,  
their owne excesse, and incredible vilanies, the greatest part of  
them beeing reuenged and punished thorough the iust iudgement  
of God. The English men haue somewhat runne awry, in hand-  
ling the affaires on this side the sea. *Paulus Iouius*, was wont to say,  
that to doe fauour to such great personages as gaue him pensions,  
he set thinges downe, in such sort as they that liued in that time,  
were well inough able to discouer them, mary the posterity should  
hold them for true. And in truth sundrye historiographers of all  
times, thorough ignoraunce, hatred, couetousnes, or ambition,  
take a colour to warrant their lying and disguising, vpon a beleefe  
they haue, that few shall bee able to discerne their coseninges.  
And for because thorough this error of discourse, they name sun-  
dry wise and prudent, which in deed haue bene most wicked, and  
blame french men that haue bene vertuous, of a good conscience,  
and haue ended their liues honestlye, and laudablye, condemning  
them of sole hardines and vice, men ought therein to carry a good  
sound, and right iudgement. Considering that such authours doe  
not alwaies measure, the maners and actions of men according to  
the vnmooueable rule of the worde of God, and morall philoso-  
phy, nor distinguish the vitious by the intention or conscience, but  
onely by the issue, dexteritie, and industrye, or rather subtiltye of  
such as know how to applie each thing, to the end which they pre-  
tend, neuer regarding whether it be honest, laudable, and iuste or  
no. They do not in respect of the french men referre any of their  
actes at all to vertue, if they be not led thereto by that which they  
account prudence, but rather to rashnes: as they doe in regarde  
of their owne nation, imputing their owne actes of cowardnesse,  
basenes of minde, disceat, dissembling, treason, crueltie, disloyal-  
tie, infidelity and ambition, to wisdome and prudence. Neuer-  
thelesse here we may well consider for what cause, they haue made  
the

## OF TRVTH AND LYING.

the like comparifon of french men that *Antigonus* did of *Pirrhus*, to a gamefter, whome the dife fauoured well, but knew not how to ferue him felfe, of thofe chaunces that happened vnto him: (for that loke what he got by the effect, he lofte thorough, hope, coueting in fuch fort what he had not, that he cleane forgot to affure himfelfe of what he had gained) becaufe they are more ready to get then wife to keepe, and that by feates of armes they make braue conqueftes, but they preferue them but a while, not knowing that a countrie conquered by fuch as obferue not difcipline, is both vnprofitable, and hurtfull. Therefore they coniecture, that valour and dexteritie in armes, is a greate matter: but that nobility not brought vp in learning, nor in reading of hiftories, hath not this wifedome to moderate it felfe, and to prouide by fuche meanes as they ought to take, to bee able in peace to conferue what they haue conquered, and fuffer themfelues to bee led by the coloured wordes of their enemies: who after that the firfte fire, and french boyling is extinguifhed, they know wel inough how to vfe their occafion, and ferue their owne turnes, with the ignoraunce of fuch as efteeme nought but armes, without running ouer, the courfes held by their auncestors, in keeping their conqueftes, and vſing of their victories: as we haue but too manye examples, which is the caufe that *Cæſar* writeth in his *Commentaries*, that french men are more hardie and couragious, then fine in warre, (which they make great account of) ioyne, that they giue them felues more to the hope which they take of conquering, then they doe to any feare of loſing. Euery man confeſſeth that men differ from beaſtes in reaſon: if this good nature be not manured, with the reading of hiftories & good letters, what other thing is it the a pretious ſtone hid in a donghil? We ought to account the ſaying of *X. Theodoric* true, that what was begon with good aduiſe & prudence, & preferued with care, is of long laſting & ſtrong. And if victories be not made ſure with temperance, & prudence, they dim through ſome vnlooked for accident, the glorye which was before gotten: and in ſhort time loſeth the whole fruit through inſolency, careleſnes, delicacies, arrogancy, violentnes of taking vp of lodging, & yet to be well entreated, in capacity of a gouernor, couetouſnes confuſiõ, & to make no diſtinction betwene perſons, in giuing, taking away, or changing, and ſomtime a cõmandement amiſſe conceaued, an ordinance ill executed, raſhnes, & vanity of ſpeech, carrieth the victorie away cleane vnto ſuch, as before ſeemed already vanquiſhed.

And

To make conqueſts aſſured.

*Comment. li. 6*

Men differ from beaſts by reaſon.

*Cæſiod. lib. 1.*

Causes of loſſes.

## POLITIQUE DISCOURSES .

More laudable  
to keepe  
then to gette

Vse & practise.

Aug. cap. 231  
mor. epist.

Mens writings  
in all  
points can  
not be true.

And a marueilous prudence is required, to foresee an innumerable number of other accidentes in matters of warre, and sometime to apply counsell to necessity: beeing no lesse the dutye of a valiant Captaine to shew him selfe wyse in his actions then courageous, to the end hee approoue, deliberation lesse difficile, and daungerous, and cleane reiecte all rashe counsell. attendinge likewise the oportunities of times, and ripenesse of occasions, not for all that presupposing for certayne, those perilles that are vncertaine, beeing more afraide then he ought, calling hope no lesse to his counsell, then feare. *Cyrus* likewise in the ende of the seuenth booke of the *Pedion of Xenophon*, thought it a matter more laudable to keepe then to get, because often tymes in conquestes is nothinge but hardinesse, but a bodie can not conserue what hee hath taken without temperaunce, continence, care and diligence besides valour. And as it is a greater greefe to become poore, then neuer to haue beene riche, so is it to lose, more bitter, then neuer to haue gotten. I doe not thinke that garrisons serue to so great an ende, as if the conquerours shew them selues meeke, and louers of good thinges: and that no thing can succede well to suche as abandon vertue and honestie. *Aristotle* dedicatinge his *Rhetorique* to *Alexander*, writeth vnto him, that as the bodye is entertayned thorough a good disposition, so is the witte by discipline and erudition: which were the causes that not onelye hee had euer an addresse to doe well, but also to conserue what he had gotten. It is likewise requisite, that we put the sayde reading in vse and practise, thereby to become more vertuous, wise, and aduised, and that we conferre, thinges passed with the present and such as might ensue: and to apply examples, to the rule of veritye, iustice, and equitye. And albeit that *Saint Augustine*, attributed much to histories, yet doth he adde, that hee can not see how all that which is written by the witte of man can bee in euerie point true, consideringe that all men are lyers, and that it commeth to passe often tymes, that they which follow the reason of man in anye historie, builde vppon the brutes of the vulgar sorte, and are abused by the passions of sundrie men, which report nothinge of certayne. Notwithstandinge they are to bee excused, if they keepe a libertye, and write not to the ende to deceaue. But in the holye historie, they oughte to feare no such thinge since that it proceedeth of the holye Ghoste, and thence a man maye take out certayne witness and soueraigne arrestes.

Now



## OF TRVTH AND LYING.

Now that wee may the better reape our profite out of Historyes, we must consider the beginning, and motyfe cause, of all enterprises, the meanes which therein they haue held, and afterwarde the issue thereof, which cannot possibly be good proceeding from an euil beginning. And after hauing known the root, and causes thereof, we must iudge what may happen in like cases, and consider other circumstances which bewtifie the actions, and referre all to the glory of God, through whose bountie the euents haue succeeded well, and gloriously, to the ende wee may render prayfes and thankesgeuing vnto him, which are due vnto him; for asmuche as by weake and vyle persons, hee oftentimes compasseth high, and mightie things. And because that *whatsoever things are written afore time, are written for our learning.* We ought to apply vnto our selues whatsoeuer we read, and to behold as in a looking glasse our own affections: to the end we might follow good, and eschew euill, and cleane remoue from vs, all disguising and corruption, and aboue all things we ought to acknowledge the iudgements of God, against the wicked, and contemners of his law. And for because that great dangers ensue those which indifferently gouerne them selues by examples. I thought good to aduertise, that it is diligently to be considered, whether there be a concurrence of lyke reasons not onely in generall, but also in particular. It is also necessary to rule ones selfe as prudently, as they did whom we would imitate, and to demaund of God like successe. And in our enterprises we must not onely consider, the superficies and beginnyng of things, but to looke more inwardly what may happen in time. We must not likewise take too exactly, what is written by ancient Historiographers, but conferre them with the newe, hauing regard to the great chaunges which happen in all countreyes: and that there are fewe Cities or Nations which hold theyr former name, nor their auncient seates, and fashions: otherwise we should wander awry, and iudge amisse. And this consideration of the vnstablenesse, subuersions, dissipations, and lamentable chaunges of sundry peoples and families, ought to prepare vs to beare all accidentes sent from God: knowing that this life is but a sorrowfull exile, subiect to stormes, and continuall tempestes: and that there is no seate nor hauen sure, but in the beauenly and eternall lyfe, to the which the sonne of God, our Lord, and Sauour Iesus Christ, hath prepared the way for vs, and let vs humbly beseeche him to guide vs therein.

The beginninges and motyfe causes of all things are to be considered.

To prayse and thanke God for our good successe Rom. 15. 4. VVhatsoeuer is written, ought to serue for our learning.

Examples.

Mutations in common vveales.

This life but a sorrowfull exile.

POLITIQUE DISCOURSES

CHAP. 18.

That one ought not to suffer him selfe to be deceiued by praises, nor be carried away from modesty, and that honour dependeth vpon vertue, with aduise vpon the same, or vpon the reproches or lyes of the people: and how much it is requisite to commaund ones selfe.

Praises des  
cecaue men.



Statuas  
throwne  
downe and  
broken.

Honours re-  
fused by The-  
opompus.

Niger.

Ho so woulde not swarue from the truth, ought not to be mooued with praises, which for the most part are disguised: for as *Saint Augustin* hath written, He which often praiseth one, abuseth him selfe, confirmeth an error, and proueth in the end a lyer: and he which is praised becommeth thereby a great deale more vaine. And *Dion* sayd, the ouer great praises and honours out of measure carrie with them a misknowledge, lightnes, and insolencie, yea among such persons as of them selues are modest ynough: because they are perswaded that they deserue them, and euery man pleaseth them, and puffeth them vp as *Xenophon* wryteth, though in deed they might well be termed mockeries. And such excesiuue honours, are neither more nor lesse, then as portraictures ill proportioned, which fall to the grounde of them selues, as the three hundred statuas of *Demetrius*, which neuer engendred either rust or filth, beeing in his owne life tyme broken in peeces. And those likewise of *Demades* were bruyfed, & made to serue for chamberpots, and basins in close stooles: and so haue sundry other princes their monuments beene serued. The inhabitants of the city of *Pilles*, in their counsels, ordained moste mightie honours for *Theopompus*: he wrote backe vnto them, that time was accustomed to increase honours moderately bestowed, and to deface the immoderate. When *Niger* was chosen Emperour, they recited certayne verses in his praise: but hee sayde, that they ought rather to prayse *Hanniball*, or the prowesse of some other great captaynes, to the ende they might be imitated, and that it was a mockery to prayse men while they liued, which peraduenture might alter. And that there was great presumption, that either they did it for feare, or for hope to obtayne somewhat of them, and that for his part he rather desired to be fauoured and loued during his life, and prayed after his death. Other were wont to saye, that they neuer acknowledged such prayses, but wished to God that they were worthy of them.

## OF TRVTH AND LYING.

them. *Bracidas* his mother was highly commended for aunswear-<sup>*Pracidas*</sup>  
 ring the embassadours of *Thrace*, comforting her for the death of  
 her sonne, affirminge that he had not left his like behinde him,  
 that shee knew well ynough, that the citye of *Sparta* had manye Ci-  
 tizens a great deale more worthie and valiaunt then him. As *An-*<sup>*Antigonus*</sup>  
*rigonus* sayde vnto a Poet, who called him the sonne of the sunne,  
 that hee whiche emptied his close stoole knew well ynough there  
 was no such matter. The shadow shunneth those which follow it,  
 and followeth those which shunne it, and so fareth it with prayse.  
*Sigismond* the Emperour, <sup>*Sigismond.*</sup> *stroke one that praysed him too much, saying*  
*that he bitte him*: So was it likewise reported by *Iustinian*.<sup>*Iustinian.*</sup> When  
 they offered to *Titus* a crowne of golde, together with great prai-<sup>*Titus.*</sup>  
 ses, for his taking of *Ierusalem*, he aunswearde, that he himselfe was  
 not the authour thereof, but that GOD serued him selfe thorough  
 his handes, in that he made manifest his anger agaynste the Iewes.<sup>*Fabritius.*</sup>  
 As much is sayde of *Fabritius*, for the deliuerie of *Greece*, and of  
*Timeleon*, for restoring *Sicilie* to libertye. And *Antisthenes* com-<sup>*Timeleon.*</sup>  
 maunded his children, neuer to conne any thanks for praysing of  
 them: for often tymes it is with men as with an number of  
 beastes, which suffer a man to doe with them what he will, yea to  
 tumble and drale them on the ground, as long as hee tickleth  
 them. *Galien* entreating howe the sickenesse of the minde might  
 be discerned wryteth, that he learned of his father to despise glo-<sup>*Galien.*</sup>  
 ry, as an intisement to euill, and ennemye to truth. And *Iose-*  
*phus* wryteth, that honours bestowed on young men, are as matches of follie  
 and rashnes. And in our french tongue we call offices, and digni-<sup>*Offices and dignities cal-*</sup>  
 ties, charges. And *Varro* in his fourth booke of the Latin tongue  
 writeth, that this name of honour proceedeth from a name which  
 signifieth an honest burthen, which bindeth vs to doe well, and to  
 take care, and trauaile: because that prayses are alyed with ver-<sup>*Honours.*</sup>  
 tues, and are as the badge thereof, and followeth it as the shadow  
 doth the body. The auncient fathers haue likewyse noted, that in  
 the holy scripture. the triumphes and honors of the common sort,  
 are not termed glory, but only vertuous actes. And *Cicero* in his *Tus-*<sup>*Glory.*</sup>  
*culanes* questiōs defineth glory to be a cōsent of praifes, by vertuous  
 men, which iudge without corrupting vertue: for they which are  
 of good iudgmēt know better our valor then the grosser sort. And  
 there was some mistery in that the *Romans* builded the tēple of glo-<sup>*The temple of glory ad-*</sup>  
 ry, adioyning to that of vertue, through which they must of necessity  
 passe  
<sup>*ioyning to that of vertue*</sup>



## POLITIQUE DISCOURSES

Epictetus.

Cicero.  
Salomon.  
Ecclesiasticus.  
10.

Blasius.

Maiestie pi-  
ctured.

Cato.

A knight.  
Maximilian.

passe that will goe to the other: as if one would say that there were  
 no honor without vertue. *Epictetus* said likewise that glory, and ver-  
 tue wer two sisters which could not be seuered one from the other.  
 And *Cicero* calleth *praysse the hyer of vertue*. And *Salomon* in his Pro-  
 uerbes writeth that the noblenes of yong men is their vertue. And when  
 it is saide in *Ecclesiasticus*, that the lande is happie when their king is  
 noble he meane th therby vertuous and not yong of vnderstanding.  
 The which is well marked in the first law *de cond. in pub. hor. l. x. C. &*  
*l. i. de dignitat. l. 12. C.* *Marinus* mayntayneth in *Salust*, that they may  
 be called noble and gentle, which are moste honest, and vertuous:  
 and that all nobilitie proceeded at the first from vertue. And it is  
 better to bring it into a mans house, than to diffame it, when hee  
 found it already there. And the glorie of our ancestors serueth vn-  
 to the posteritie as a light which suffereth neither good nor euill  
 actions to lye hid. Some haue pictured *Maiestie* apparelled with a  
 cloake of admiration, tissued, with great vertues and honestie, the  
 markes whereof are in her gesture and actions, and that great per-  
 sonages ought to conserue and maintayne her. And they whiche  
 commaund ought derogating vnto her or that is vniust, cannot  
 excuse themselves of high treason, and diminishing her Maiestie.  
 And sometimes it is a great honour, when benefites are not pro-  
 portioned according to the valour of desertes. And it is farre bet-  
 ter to be worthie of honor then to receaue it: as *Cato* said that he  
 had rather one should ask him why he made not a monument for  
 hymselfe, then why he had erected one. He said likewise that euery  
 man, being well borne, and of an honest harte, ought to carrie in  
 his minde and remembrance his nobilitie and his ancestors, to the  
 ende he shoulde doe nothing worthie of reprehension, and might  
 be ashamed of all actions of reproche. The auncient kinges of  
*Fraunce* vsed manie ceremonies in making of a knight, the better  
 to induce them to all honestie, and aboue all thinges to keepe  
 their faith and trueth, which custome as it is tolde me remayneth  
 yet in *England*: and at that tyme euery man contented himselfe  
 with a single promise. *Maximilian* the Emperour aunswered one  
 that desired his letters patentes to ennoble him, *I am able to make*  
*thee riche, but vertue onely to make thee noble*. And there is great likeli-  
 hooede that that which moued the *Lacedemonians* to sacrifice vnto  
 the *Muses*, at suche time as they went to warfare, was to giue cou-  
 rage to men to doe so well that they might afterwarde be pray-  
 sed. Aboue all thinges wee must take heede of praying our selues  
 with

## OF TRUTH AND LYING.

with our own mouth, as the wise man warneth vs. But if our life & holie conuersation do shew it, vertue shal euer be folowed with praise. I doe not for all that thinke that a wise man ought to despise the true honour, which consisteth in the good will of such as haue receiued any pleasure. And from this reputation proceedeth faith and confidence, which pusheth men forward to the enterprise of all good actions, and serueth as a rampiar against the enuious. And it is to be excused in young men, if they please themselves in doing wel: because vertues do double and flourish in that age, and doe increase through moderate praise giuen vnto them. And the common wealth hath an interest, in making the praises of famous men to remaine engrauen, to serue for an imitation pricking forward, & example to al ages. Pope *Iohn* the 23. said vnto the Cardinals, who had heard what was spoken in his praise, that they mingled therein many things not true, & yet he tooke pleasure to heare them. And *Themistocles* being asked what musicke or voyce he desired most willingly to heare, sayde, such a one as praysed his vertue. Yet such as so loftily carrie themselves, are like such as brag they haue receiued false and naughtie monye. And that wee may not be abused, it is verie good to consider thoroughly the infirmitie of man, the shortnes of our life, the defilings of our flesh, & that whatsoeuer is in vs to be praised, proceedeth from the pure liberalitie & loane of god, which is able to take all from vs againe in a moment; to the end that we containe our selues in modestie & humblenes of mind. *Pyndarus* likewise compareth the life of men vnto a dreame of a shadow, the which is as the *Psalmist* saith, *more vaine then vanitie it selfe, and as a flower vanishing away.* But because that many fearing to be falsely blamed of the common sorte, are thereby fallen into great inconueniences, I willingly would aduise quicke wits, not to surcease the pursute of a good enterprise, nor to vndo themselves through the feare of such a blame. As *Plutarke* said in his Proeme of the liues of *Agis & Cleomenes*, that hauing wel considered the accidents of the brethren named *Gracchi*, who hauing beene wel borne, brought vp, & nourished, and now attained to the managing of the affaires of the common wealth & that with a verie good intent, yet were they both destroyed in the end, not so much through an vnmeasured desire of honor, as through feare of dishonor, the which for al that proceeded not, but from a great & noble hart. Vertuous persons in like sort, haue euer made small account, of counterfait wordes & false lyes imagining, their

Honour to be accepted.

Youth stirred vp to vertue through praise

Pope Iohn, 23

Themistocles.

Remedy against praise and glorie.

Psal. 63. 9. 144. 4.

Plutarque.

Gracchi.

POLITIQUE DISCOURSES

conscience, & the vertuous course of their life, & the behaviors of themselves before time, would sufficiently warrant & defend them, & the contempt which one hath of a foolish word, maketh the enuious cleane confounded: and railing as *Demoſthenes* saide, which maketh him neuer the worse against whom it is vsed, is not esteemed among any vertuous persons. That is to say, that the reputation of a good man, is not diminished through any blame that is vniustly laid to his charge. And sundry of our kings were willing to meete with the quarels & lightnes of the nobilitie, that a man might know by good & sufficient prooffe, if the lye were well or yll giuen, to the end it might be iudged vpon whome it ought to fall. *Titus* the Emperour was wont to say, that because he did nothing that deserued blame or reprehēſiō, he cared not for any lies wer made of him. As also *Fabius* surnamed the most high, answered some that rayled on him, that a Captaine & ruler in the field, who for feare of speaking, or of the opinion of the commons, ceased from doing what he knewe to be profitable, or to desist from a purpose fully deliberated of, & wherof he wel vnderstood the causes & reasons ought to be esteemed more faint, then he which feareth to proue his strength, when hee seeth occasion giuen for his aduantage. And chose rather that his wise enemy might feare him, then the foolish citizens should praise him, & that being wel aduised he cared not for being accounted too fearefull or too slack. It is the lesson of *Ecclesiasticus*. *Set not thy heart vpon euery worde that is reported.* And *Plato* in *Criton* admonisheth vs not to regarde what euery man sayth, but what he saith that seeth al things, & the truth. And not without cause an auncient father said, I wil lose the verie reputation of an honest man, rather then not to be an honest man. *Cato* was accustomed as *Plutarque* writeth in his life time to bee ashamed only for dishonest things, but euer to despise what was reproued by opinion. *S. Augustine* attributed the death of *Lucretia* to her imbecillitie, as fearing the euil opinion & suspition of the common sort. And there is no enterprise or execution so right, & worthie of praise, that is not subiect to the reproche & detraction of the ignorant, to the passions of the malignant & enuious, & to rash iudgements. For this cause in al our actions we ought to content our selues with a conscience well informed. And but that I feare I shoulde be too tedious, I coulde alledge a number of most notable examples, of the inconueniences that haue happened as wel to them of old time as of ours, for esteeming more the iudgement

*Demoſthenes.*

The Lye.

*Titus*

*Fabius.*

*Ecclesiasticus.*  
*Plato.*

*Cato.*

*Lucretia*

A good conscience.



## OF TRVTH AND LYING.

ment of the ignorant then the truth. Which detractions *K. Demetrius* was wont to say, he cared not for, not esteemed them better than a fart, not much passing whether it made a noyse before or behind, aboue or below. *Marinus* likewise spake wisely in *Salust*, how no report was able to offend him, because if it were true it would be found to his praise, if false his life & manners should proue it contrarie. By this discourse I desire to impresse into the nobilitie a sound iudgemēt, of true honor, which is engendred but by vertue & good deedes: and to make them laye aside that foolish opinion which they haue of falshod, vnder colour whereof, vpon light occasion and offence they vndertake combates, neuer regarding the lawes of God, nature, ciuil, canonical, priuate, nor their owne saluation, or duetie of charitie, hazarding their liues, soules, goods & friends, for that stale, infected passionate, & fantastical tyrant, termed honor, neuer embracing such meanes of concord as the lawes commaund. And remaine so stubborne & blind, that whereas the true honour consisteth in obeying God and his laws, in mastering ones passions, in louing, forgiuing, & succouring ones neighbour, they make it to be in disobeying of God & his holie lawes, going about to diffame, destroy, & murder their neighbours, & render themselves slaues to their owne choler. And how can that be honorable which God forbiddeth, detesteth, & condemneth to eternal death? And also to be meeke, peaceable, & reconciled to ouercome wrath and passions, to aproch neere vnto God through his clemencie, and mercie, (which are the actes of vertue, and of true Christians,) how can these I say, breede vnto the nobilitie either dishonor or infamie? Considering that by the auncient discipline of warre, it was adiudged dishonest, & worthie of punishment, if one combatted with his enimie without his Captaines leaue, or if he left the place giuen to him in gard. And the auncient Emperors and Kings esteemed it a point of greater magnanimitie and nobilitie to pardon and commaund ones selfe, then to be reuenged, & as a murderer of himselfe, to laye open his owne life to euident peril. Wee proceede all of vs from God our creator, not of our selues: into his handes wee ought to put all our reuenges, as hee himselfe willeth vs: and not to make our selues the accusers, Iudges, and hangmen, of him, whome wee pretende to haue cast an eye vpon the shadowe of this delicate honor, as I haue els where touched, for the importance of this pernicious error.

*K. Demetrius**Marinus**V Vary discipline.**Vengeance referred to god*

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## CHAP. XIX.

*That without the trueth there is nought else but darknes, and confusion, and how much the Philosophers haue laboured to find it out, & how farre wide they haue beene of it.*

Trueth in Policies and governments.



HE made no bad comparison in my opinion, that said, that pollicies, gouernements and kingdomes, were like an emptie lampe, or lanterne: and that the trueth was the match with the oyle, and the waxe, or the talloze that gaue the light: for without this Sunne shine of trueth, there is nothing but darknesse and disorders in this life, and we may say with the Prophets, that without it, the people remaine lying in darknesse, and in the region of the shadowe of death. And with *Jeremie* that the wise boast not in his knowledge, nor the strong in his force, nor the riche in his wealth, but that all our glorie bee to knowe him which is the verie trueth: for whatsoever men maye alledge vnto vs, of victories, tryumphes, honours, eloquence, force, and other gyftes and graces, they are nought else if this trueth bee taken awaye, but as if one shoulde sayle in a darke nyght, among the floodes, rockes, and tempestes of the sea, and in the ende prooue a sorrowfull tragedie. Sainct *Paul* iudged all thinges to be doung in respect of this knowledge, and the excellencie thereof, which hath lyen hidden manie ages, and made most clearely manifest, thorough our Lorde and Sauour Christ Iesus, who hath imparted vnto vs the heauenly treasures, and hath beene made for vs, iustice, righteousnesse, life, sanctification, and redemption. And albeit the Philosophers of olde time, attayned not vnto this light, yet did they not cease to pursue the shadowes thereof, of which in parte wee entreate, leauinge vnto the Diuines the deepe insight into this light, and maiestie of the essentiall trueth. The sayde Phylosophers, as *Socrates, Plato, Democritus, Aristotle, Plinie, Architas, Tales, Tianew*, & an infinite number of other, haue made verie farre & long voiages the better to be instructed in this trueth, & in the knowledge hereof, to the end they might not ouerlightly beleeue or speake out of purpose. The said *Tales* being demanded, what distance there was betweene the trueth and a lye, answered, as much as betweene the eyes,

*Jerem. 3.  
Luk. 1.*

*Phil. 3.8.*

Philosophers of olde tyme haue not attained to the light of the trueth.

*Tales.*

## OF TRUTH AND LYING.

eyes, and the eares; as if he would haue said, that we may boldly declare what we haue scene, but that often times one is deceiued, trusting vnto anothers report. And albeit, the said *Plato*, *Aristotle*, and other Philosophers, haue written many notable things concerning the vertues, yet haue they not declared, at whose handes they ought to be demaunded, nor whither they ought to bee referred: neither haue they knowen the beginning of the corruption of mans nature, nor the remedie of al euils, which is reuealed in the Gospel, by the knowledge of the trueth, and the adoption of the Christians, the remission of sinnes, and the promises, which giue vs a certaintie, of the fauour, blessing, and good will of our good God, whereof ensueth a good conscience, hope, and peace in the spirite, which consumeth all the greefe and sorrowe, as the Sunne doth the morning dewe. And there is none of the said Philosophers, except *Plato*, which was able to set downe, that the so-ueraigne good of man, was to be ioyned with God, but he had no tast at all what this coniunction meant, nor the meane to attaine vnto it. And as touching the comfortes of the Philosophers, the complaint which *Cicero* made, in his Epistle to *Atticus* is true that the medicine is not of force enough for the disease, & that neither the discipline, learning, nor bookes ought profited him. Which a body cannot auerre by the holy scriptures, as *David* saide, that hee was quickened, comforted, & instructed, & that they gaue light to idiots. And there is another manner of efficacie, then the drougg which *Homer* called *Nepenthes*, which he said was able to keep one from smelling yll fauours, & charme greefe, vnderstanding therby a discrete speaker, & one able to apply himself, to the present afflictions, times & affaires: as more at large we haue before declared. Which maketh me to disproue, the opinion of *Seneca*, which attributeth it to god in that we liue, but in that we liue wel to Philosophie; which in deede ought rather to be referred to God the author of all good. *Horace* spoke as ignorantly, writing, that God gaue him life & riches, but that he furnished himselfe with a good and right vnderstanding. For *God causeth the eye to see, the eare to heare, and giueth the right iudgement, both to will and to perforce*, as *S. Paul* sayth, and *he disposeth the pathes, & intentions of men*. This word Philosophie hath beene interpreted for the loue of wisdom, and *Aristotle* in his second booke of his *Metaphisicks*, taketh it for the knowledge of the trueth. Many haue noted great varietie, ambiguitie & vncertaintie in the doctrine of *Aristotle*, and that he was ignorant

The ignorance  
of the Philo-  
sophers.

Mans soue-  
raigne good.

The Philoso-  
phers comfort.

Holy scripture  
Psal. 119.

*Homer's* Ne-  
penthes.

*Seneca* &  
*Horace* re-  
proued.

Philosophie  
the loue of  
wisdom.

*Aristotle* re-  
prehended.



## POLITIQUE DISCOURSES

Phyſis.

Job.

The life of  
the Paganes.The promiſes  
of God are  
certaine.

Chryſoſtome.

Rom. 1. 22.

The lamenta-  
tion of Socras  
tes.

Job. 14. 6

of the moſt excellent things of nature, & vſed verie neceſſarie demonſtrations. The which men in time paſt wel marked, picturing behind his portraiture a woman, which had her face couered with a vayle, named *Phyſis*, that is to ſay, *Nature*. And it is no maruaile at al, if all of them were not able to attaine to thoſe ſupernaturall things, ſince that the moſt excellent treaſors of nature, were concealed from them. The which ought to make vs admyre at Gods ſpeech in the ſiue laſt Chapters of *Job*, diſcourſing of the mouings of the heauens, force of the ſtarres, of the earth founded vpon the waters, & of the waters hanging in the middle of the worlde: and ſundry other wonders which a body may perceiue, able to declare the knowledge of man to be verie ful of ignorance. S. *Auguſtine* compared the life of the ancient Pagans which were accounted for wife & vertuous, to a wandring courſe, & their argumets to a glaſſe which is ſhining, but verie bricckle: Concluding it better to halt in the way of truth, then to runne lightly without it. He wrote likewiſe that their vertues were impure, & imperfect; becauſe there is nothing good, without the ſoueraigne good. And where there is defect of the knowledge of eternal life, there vertue is falſe & mens intentions go awrie. And there is no man that can haue any quietnes of conſcience, but through the promiſes of God (from which they were ſhut out,) & alſo by the inward obedience, required of God, by truſting in him, by repentance, righteouſnes, & iuſtification of the faithful, by the free forgiuenes of our finnes, by hope, patience, confidence in aduerſitie, confeſſion & giuing of thanks, & by referring al things to the glorie of God, & to charitie. And S. *Chryſoſtom* vpon the firſt to the *Corinthians* & fourth Homelie, compareth the ſubtile diſputations of the Philoſophers to cobwebbes which breake & rent aſunder with the wind, & ſpeaking of a happy life, were neuer able to attaine vnto it, and as S. *Paul* writeth, *profeſſing themſelues to be wiſe, they became fooles*. And not without cauſe *Socrates* in *Plato*, lamented that the Philoſophers ſtudyed more the contemplation of nature, & knowledge, then to liue well, or giue good precepts. And towards the end of the treatiſe of his lawes, as through a diuine inſpiration, he giueth hope of the comming of one more excellent, more redoubted, and more holy then any man, whoſe office was to open the ſecrete places of truth, and the hidden fountaines, who ſhould be folowed & honored of al men, which ſurely could not be vnderſtood, but by our Lord *Ieſus Chriſt*, which is *the way, the truth and the life*. S. *Chryſoſtome* ſetteth downe in the

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the ranke of Philosophers, *Aristides, Cato, Solon, Lycurgus, Epaminondas*, & fundrie other, who besides their knowledge, were excellent in matters of state & gouernement, (as was our lawyer *Plinian*) and studied more to do good to euery one, then to bee conuerfant in contemplation. For the *Sophisters* counterfait to be wise, & in deed <sup>Sophisters.</sup> their ende is but glorie, and proud boasting. And *S. Augustine* thought that all Philosophers were rather giuen to the seruice and searching out of the intelligences seperate, which we call angels & diuels, and which they called gods and spirites, then of the true God, albeit they confessed there was one only almightie, father of the Gods and men, And it is easie to gather out of their writings, <sup>Lib. 10. Cap. 3 de ciuit. Dei.</sup> how they confessed one only God in three persons, the Father, the Sonne & the holy ghost, and other Articles contained in the *Apostles* Creede, to conuict *Atheists* and *Epicures* withal. <sup>Against Atheists and Epicures.</sup>

## CHAP. XX.

*Of disguisings done to Princes, and what is their duetie for their honour, and quiet of their subiects, and of the miseries of the wicked, of the obseruation of ordinances, and of that which maintaineth or altereth an estate.*

**P**rinces were ordained of God, to be fathers, protectors, and shephardes ouer the people comitted to their charge, to serue to maintaine their libertie, and to defende them against all iniuries, and to shewe them good example, to entertaine iustice and peace, to cause vertue, learning, sciences and good lawes to flourish, to prouide for the instruction of youth, to esteeme of the good, and chastice the wicked. <sup>V Why God ordained princes.</sup> *Plato* did write, following the fixion of *Homer*, that children, born of Kings were composed of a pretious masse, to be seperate from the common sort. And it is saide of *Scipio*, and certaine other great personages, that they were descended from a diuine race, because God giueth particular graces to such as he setteth ouer others. <sup>Kings children.</sup> *Horace* likewise named Kings *Diogenes*, that is to say, the generatiō of *Iupiter*, & *Distrepbes*, nourished by *Iupiter*, & *Aristes*, of *Iupiter*, which signifieth as *Plato* interpreteth, the familiars, & disciple in politike sciences. And *Frederick* is as much to say, as the k. of peace. <sup>Scipio.</sup> And for as much as *Artaxerxes Mnemon*, delighted in peace, was affable and vertuous, the rest of the Kings of *Persia* since his time

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haue beene called by his name. And it is incredible, howe so many should fall headlong into so great dishonors and misfortunes, as we haue both seene and red of, had the trueth beene laide open before them. It is written that *K. Lewys* the eleuenth was wont to say, that he found euery thing within his kingdome, but only one, which was trueth. *K. Lewys* the twelueth, permitted al commedians and stage players, to speake freely and to reprehend such vices as were manifest, to the ende they mought bee amended: And faide that for his own part he knewe many things by them, which he was not before witting of. *Dyonisius* the tyrant of *Sacille*, being retyred to *Athens*, after he was depriued of his kingdome bewayled the estate of Princes, but especially, in that men neuer spoke freely vnto them, and that the trueth was euer hidden and concealed from them. The Emperours *Gordian* the younger, and *Dioclesian*, made the verie like complaint that euery thing was disguised and coloured vnto them, and that flatterers cast dust before their eyes, making them beleue, the euill to be good. That they were often times cosened, and solde vnder hande; that they put the sworde into the handes of furious magistrates, and bestowed states & honors vpon vnworthie, couetous, & lewd persons: That they were caused to turne the day into night, and the night into day: That they were altogether conuersant, and brought vp, in delicacies, huntings, and other pastimes, whereby their mindes might be turned from remembring that charge which God had layde vppon them: and all this were they brought to doe, to the end that such flatterers as were about them; might the better attaine to the depth of their deuises: And that oftentimes they were but Emperours and Kings in name, as if they had plaid their parte but vpon a stage, or had beene commedians. And that their counselors were the true actors, and reped all the profit & honor. It is likewise written in the rest of *Hester*, that they which deceitfully abuse the simplicitie and gentlenesse of Princes with lying tales, make them selues partakers of innocent blood, and wrap them selues in calamities, which can not be remedied. And flatterers haue beene compared to the *Syrenes*, who thorough their singing entised all passengers vppon the sea, that heard them to drawe neere vnto them. Wee may verie well impute to such disguisings, the great expenses which the Emperours *Tiberius*, *Nero*, *Caligula*, *Commodus*, *Domitian*, *Helioabalus*, and sundrye others, haue foolishlye spent vnder a colour of liberalitie, and the better to maintaine their prodigali-

K. Lewys. 11.

K. Lewys. 12.

Dyonisius the tyrant of Sacille.

The complaint of Gordian &amp; Dioclesian Emperours.

Hester. 16. 6.

Flatterers compared to the Syrenes.



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digalities, put to death and impouerished many: which prodigalitie we very well may terme a kinde of lying. King *Antiochus* K. Antiochus in hunting lost his way, and was constrained to retire to a poore Yeomans house of the countrey, who not knowing tolde him all the faultes that he, and his fauorites had committed: to whom at his returne he declared, that he neuer vnderstoode the trueth vntill that night: and euer after he carryed himselfe most vertuously. We reade of sundrie our kinges of *France* who haue done the like: and of some Emperours, who haue disguised themselues, thereby the better to vnderstande what the people spake of them. *Platina* Eugenes pope writeth of Pope *Eugenes*, howe he sent certaine rounde about the citie, to espie what men most blamed eyther in him or his, that it might be amended. King *Lewys* the *Grosse*, which builded *S. Victors* K. Lewys the grosse disguised himselfe often times, the better to be informed of the truth. And king *Lewys* the 12. as *Charlemagne*, and Saint *Lewys* had K. Lewys 12. doone before him, tooke great pleasure to vnderstande the complaints of his subiects applying thereto such remedie as their case required. And for this cause hee obtayned the name of father of the people, and his memorie is more famous to serue for an example to the posteritie, then all the conquestes and victories of other kinges. Sundrie of our kinges in the beginning were greatly blamed, for that they suffered themselues to bee so muche gouerned by the principall of their court: and some haue beene resembled to golden images, that are guilded and shining without, but within are full of rust, cobwebbes and filthinesse. For the crowne doth not take away the passions nor grieve of the spirites, but rather doth it diminish the true pleasure. As *Pyralome* seeing certaine Pyralome fishers sporting themselues vpon the sea shore, wished he were like one of them, adding that monarchies are full of cares, feares, mistrustes, and disguised miseries: Which also *Charles* the 4. and 5. Charles the 4 and 5. Seleucus Emperours were wont to say, desyring to leade a priuate life. *Seleucus* before that did the like, adding that if hee shoulde cast his crowne into the high waye, there would bee none founde, that would take it vp, knowing the charge and griefes that euer did accompany it. And Pope *Adrian* sayde that he thought no estate so Adrian Pope miserable nor so dangerous as his owne, and that hee neuer enjoyed a better or more pleasant time, then when he was but a simple monke: and *Traian* the Emperour wrote vnto the Senate of *Rome*, that hauing nowe tasted the cares and paynes which the imperiall state led with it selfe, he did a thousande times repent that euer

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Homer. 2. Illiad.

An arte of great difficultie to commaunde and rule well. Dioclesian.

The miserable lyfe of tyrants &amp; wicked princes.

Wisd. 17. 10.

Guichard lib. 2 of Naples.

Plutarque. Demosthenes.

The duty of a good prince

euier he tooke it vpon him. *Homer* sayneth all the gods to sleepe except *Iupiter*, who was altogether exempt from sleepe. *Saint Chrysostome* vpon the second to the *Corinthians*, & 15. homely, sayd that to gouerne and comānd wel was the greatest and most hard art of all, as his fault is more daungerous which guideth the sterne, then his which holdeth the owers. It is written of *Dioclesian* that he was wont to say before his Empire, that there was nothing so hard as to commaund well. Yet many place therein their felicitie, and acquit themselues with pleasure of the charge which God hath laide vpon them. In my speech before I do not comprehend the wicked and tyrannicall Princes, who as *Tacitus* writeth in the life of *Tiberius*, are perpetually tormented and torne a sunder in their consciences, yea and sundrie of them haue lamented the infamie they should endure which they saw very well men would doe vnto them after their death. And alleadge the saying of *Plato*, that if their soules could be discouered, they should be seene full of stinging scarres, and torne in peeces with a hidden yron that euier burneth them. And as it is written in the booke of wisdome, *It is a feareful thing when malice is condemned by her owne testimonie and a conscience that is touched doth euier forecast cruell thinges*. It is written of *Nero* and certaine other, that they were of an opinion, that the earth did open before them, and sawe the shadowes of such as they had caused to die readie to torment them. *Guichardin* writeth of *Alphonso* K. of *Naples*, that neither night nor day he could rest in his spirite, thinking the very heavens & elements had conspired against him: that in sleeping the ghosts of such as he had put to death seemed to appeare vnto him, & in the day thought his subiects to rise to do vengeance vpon him: which was the cause that he did not abide the coming of the Frenchmen. *Plutarke* sayth that the soules of *Tyrantes*, are composed of arrogancy and crueltie: and *Demosthenes* is of opinion, that they be enemies to libertie & lawes. And *Artemidorus* describeth the visions, and fearefull & dreadfull dreames which haue affrighted the wicked. The which ought to moue all Princes to feare God, to subiect theselues vnto the laws of nature, euen as they desire the obedience of their owne subiects, procuring their good, vnitie and quiet, reuenging their iniuries, charging the with as little as they may bestowing their gouernments vpon vertuous persons, giuing good wages without selling of offyces, as the Emperours *Alexander*, *Seuerus*, *Pertinax*, sundry of our kings, & diuers other haue greatly recommended vnto vs. And *Claudian* the Emperour

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our was wont greatly to thanke such as hee had provided for of-  
 fices, for that they being men worthie and capable of them would  
 accept them. It were also a very great prayse, if men would not so  
 easily dispence with the holy ordinaunces, and especially those  
 that touch age, and forbid two of one parentage, to be of one  
 chamber and bed, as also it is reported in the Commentaries of  
*Cesar* that it was a matter straightly forbidden at *Aulun*. Such  
 ordinaunces likewise as haue beene renewed through pollicie, the  
 garmentes, banquetes, and iustice, would breede great quietnesse  
 were they well obserued. And if according to the disposition of  
 the lawe, for euery matter containd in the Kinges letters, which  
 should not be founde trewe, there were a good fine set, according  
 to the condition of those which so greatly abuse the fauors of the  
 Prince. And were it not that I feared to offend such as reape profit  
 and commoditie by the seale, I would desire that those restitutions  
 & remedies which the law doth giue, might be accorded by the or-  
 dinary iudges without letters. For as the Emperours and lawyers  
 haue said what neede one trouble a Prine, or be too importunate  
 vpon him for that which the law of it selfe permitteth? And al po-  
 licie tendeth to a publicke profite as we haue heretofore noted.  
 It were likewise an ordinaunce verie laudable, that all offyces  
 were bestowed, by an election made of three persons, to the most  
 capable of which the kinge should giue the estate that is voyde  
 without anye money. For the sale of offyces is an occasion of  
 fundrie mischieses, as *Aristotle* declareth in his Politiques.  
 There are likewise a greate number, which following the first  
 ordynaunces, are verie desyrous to see those sayde offyces and  
 estates, to bee once agayne reduced to their auncient number,  
 and what euer were superfluous to bee suppressed as neare as  
 possible mought be, for that the ouer greate number of Iudges  
 and gouernours (as *Plato* sayeth) is an occasion of great disorder.  
 The Kinge in like sorte shoulde ease himselfe of manie im-  
 portunities, and great, if he would cause a role to be made, of  
 such benefices, offyces, and charges, as are vacant, and within  
 one moneth or a little after they be voyde, to provide good ser-  
 uauntes and woorthie members to occupie the same. And hee  
 should deserue great prayse, if he would cause his places vpon the  
 frontiers, to be well furnished and fortified, and the high wayes  
 to be amended and repayred: as the sayd Emperour *Traian* did, &  
 other Lords, and commonwelthes. And should greatly confort his  
 subiectes,

*Claudius em-  
 perour*  
 Dispensing  
 with holy  
 ordinaunces.  
*Comment. de luy*

*L. 5. Si contra  
 ius.*

*L. 5. de Tribu-  
 cau.*  
*L. x. C.*

Selling off-  
 ces.

Suppressing  
 of offices.

Frontiers &  
 high wayes



## POLITIQUE DISCOURSES

Superfluous  
ordinances.Offices requi-  
ring great  
wisdomEqualitie to  
be obserued.2. Cor. 14.  
Edicts of reli-  
gion made  
for necessary.

subiectes, if he would cause all superfluous ordinances to be reiect-  
ted, and which are no more in vse, and leaue a little volume of such  
as are necessarie. And for as muche as the offices of *Marschal*  
chiefe, and gouernour, require a farre more great wisdom, and  
experience, the faults which they should commit being of so great  
importance, they ought not to be bestowed vpon young men that  
are not experienced, & of whose vertue there is no further prooffe  
then fauour, but vpon well tryed Captaines, and men of yeares.  
As also hee ought to take the like order, in the principall offyces  
of iudgement, and among the generals of reuenues, of the iustice  
of Monyes, procurers generall, and Commissioners of warre. And  
aboue all things Princes ought to measure their actions by the  
standard of their lawes to be gracious, maintayners of godlinesse,  
iustice, and faith, pitifull to the oppressed, modest in prosperitie,  
patient and constant in aduersitie, courteous vnto the good, and  
terrible vnto the wicked, to flatterers, tale caryers, and coyners of  
newe inuentions, cleane abolishing all occasion, that might tende  
to moue sedition, trouble, and dissention, matters leading men to  
vproares, armes, and partialities cleane dismembriing the dew o-  
bedience we owe vnto our soueraigne. *Aristotle* comprehendeth  
all the publicke vices vnder this worde inequality, which seuereth  
the heartes of the people: therefore it is requisite a geometricall  
equalitie be kept to meate with such discontentmentes: for if the  
entreatie which is made between diuers persons, be temperate and  
well proportioned, then peace ensueth thereon: if it be dissolute  
and out of proportion, warres, commotions and dissentions arise  
thereupon. And albeit there be no agreement betweene light and darke-  
nesse, nor betweene *Christ* and *Belial*, as *S. Paule* writeth in 2. to the *Co-*  
*rinthians*, and that euery good man ought to desire a vnitie in re-  
ligion: yet doe I greatly commend their wisdom, who seeing  
the vrgent necessitie, that *France* hath of a long and quiet peace,  
(to the which the King hath nowe guided it, as a shippe in mayne  
sea often times sore brused with stormes and tempestes) are not of  
opinion it should be againe put to the mercie and iniurie of the  
waues, and the rage of bloystering windes of partialities and di-  
uisions, which so long time haue tossed too and fro this state, nor  
that the edictes should bee broken, hauing so many times beene  
sworne vnto and published, after hauing taken the aduise of the  
whole bodie of the *Kinges* priuile counsell, and of the principall  
soueraigne courttes of the whole Realme, as a man may saye, be-  
sides

## OF TRVTH AND LYING.

sides an infinite number of reasons founded, vpon that, which the Emperours *Constantine*, *Licinius*, *Nerua*, *Gratian*, and sundrie other Emperours haue doone, in respect of the necessitie of the time, thereby to be the better able to establish peace, and quietnesse, & so better preserve their owne estate. I leaue the *Turke* which doth not at all enforce the consciences of the Christians: yea and some religious persons, in the holy mount aunciently called *Athos*, and neere vnto *Constantinople* receaue yearely almes frō him. The Princes of *Italie* support the Iewes ranke enemies to our religion. In *Pologna*, both the Greekish and Romish religion, hath each had their course time out of minde: yea and in sundry cities as well of *Germanie* as *Swyterlande*, there bee Churches of two religions, and since certayne yeares, the nobilitie make profession there of the religion of the Protestantes. The Emperour *Charles* the fift, so puissant, and wise, after sundrie deliberations had of this matter, agreed & gaue consent by an order made at *Ausbourg* in the yeare 1530 to the peace named of religion. And in the yeare 1555. a perpetuall edicte was to that ende established. *Ferdinando* his successor endured the change of religion in diuerse prouinces of his kingdome of *Bohemia*, and certayne places of *Austria*. And since *Maximilian* his sonne, permitted the like to his nobles and gentlemen of *Austria*, as likewise did the late Duke of *Sauoy* to diuerse of his subiectes. And the counsell of the King of *Spayne* so greatly Catholike was yet constrained to suffer the like in sundrie places in *Flanders*. And in the time of our sauour and before, there were in *Ierusalem* sundrie sectes, whereof some cleane impugned the principall articles of our fayth. Whereupon I am not of the mind to founde any certaine rule, knowing we ought to liue according vnto lawes, not examples as *Demosthenes* was wont to say: but considering the mischeifes and disorders of times, and that the sweetnesse of religion and iustice is impatient of crueltie, of the excesse and vnworthinesse of troubles, hauing too feeble a voyce to bee vnderstoode, amidst the horrible clatteringes of blouddie weapons as *Marinus* sayde, I desire that they maye not stirre vppe a mischiefe nowe lying quiet, and that each one prayse the kinge, for the constancie and equalitie which hee hath kept in his promises, rather attending a more milde and fit remedie for a greater vnitie, esteeming the counsell which *Gamaliel* gaue to the Pharises as trewe, that no force nor practise of man can destroye what is of God, and if it be of men it will come to nought and perish of it selfe. The lawes of the

Christians in  
Turke.The Edict of  
the emperour  
Charles the 5.  
at Ausbourg.

Ferdinando.

Maximilian.

Philibert D. of  
Savoy.

Demosthenes.

Acts. 5. 38.

twelua

## POLITIQUE DISCOURSES

twelve tables required that the safety of the people, were the most soueraigne lawe, and esteemed that patron as abhominable, that would defraude his subiect or freed bondman. So ought subiects to bee entreated without oppression. Princes ought likewise to beware of two thinges which *Aristotle* in his Politiques saith subuerteth Empires, to wit, hatred and disdain, rather making themselves to be beloued and esteemed, and abstayning from all kinde of iniustice and violence, and whatsoeuer else deserueth blame. As the Emperours *Titus*, *Nerva*, and sundrie other boasted of themselves, that they were able to say, that they euer behaued themselves towards their subiectes, euen as they would haue their subiectes doe towards them selues if they were in their place. And to preserue peace amonge subiectes, they ought to take order that euerie one bee occupied and followe his vocation honestly, and leaue to giue excessiue pensions to straungers and vnwoorthie subiectes, following the *maxime* of *Alexander Seuerus*, that men are not to be nourished which are neyther necessarie nor profitable for a common wealth. And *Anthony* the Emperour gaue charge, his trayne by no meanes should presse the people. *Galba* often sayde that a Prince ought to prouide that they of his court should offer wronge to no man, and that their gardes that offended herein should bee rigorously punished, or they which in hunting would marre cyther corne or fruites. And as *Seneca* sayeth, the good renowne of seruantes encreaseth the glorie of their maysters. It were also to be desired that the ordinance of taxes were obserued, and that the men of armes, and souldiers were well payde, without marring of the plaine countrey, attending other meanes of remedie, vntil they be cleane remoued. For as king *Theodoric* wrote, the army which is not entertayned with pay, furniture & munition can by no means keepe discipline: as likewise *Alexander Seuerus* the Emperour was wont to say. The Emperour *Tiberius* the 2. accounted for counterfaite coine that money which was leuiued with the teares & cryings out of the people, And *Pertinax* the Emperour was highly extolled for his liberalitie, & for that he did abolish all taxes, customes, subsidies, & other imposts, which he said were the inuention of tyranny, & restored all to the former libertie. It were also a very great commodity if the matter whereof they make money, were not so mingled, but either were pure gold, siluer, or brasse. For the delaying is a most pernicious inuention, as it is in like sort to haue so manye officers

Two things  
vvhich sub-  
uert empyres

Pensions to  
Straungers.

*Alexander se-  
uerus.*

Traynes of  
princes.

*Galba.*

*Seneca.*

*Cassiod. lib. 4.*

*Tiberius.*

*Pertinax.*

Money.



## OF TRVTH AND LYING.

officers about the mint: Aboue al things the key of the reuenewes ought to be put in suer handling . The last will & testament of the King Saint *Lewys* may not be here omitted , in which he commanded his sonne & successour, to preferue the good lawes, to be charitable towards the poore, to take great regard, that he might haue wise counsellours , and of ripe age , in no wise to sell his estates, that he shuld make choise of seruants, prudent and peaceable, not couetous, giuen to speake ill or quarellers : that hee minister iustice alike to all, thorough which Kings raigne: that he should not be too light of beliefe , nor rayse taxes , or releife of his subiectes without verie vrgent necessitie , the which we may saye to be able to support an infinite number of charges , and businesse , the better to administer iustice , to preferue the publicke weale from all daungers, to suppress the wicked, and maintaine all his countrey and subiectes in quietnesse , and to bee able to paye what is dew to strangers and his owne subiects: which cannot be brought to passe without great meanes and expenses. It is written of *Julian* the Emperour that he pardoned the people of *Alexandria*, who had trayled their Byshoppe thorough the citie and killed him; because that he had giuen counsell to *Constance* his predecessour , to rayse certaine newe taxes vpon them. By the bull of the supper on holy thursday, the Pope doth excommunicate all such as leuie new subsidies, or exact what is not their dewe. I will not in like sort passe ouer with a dry pen, the remembrances which *Basil* the Emperour of *Constantinople* left vnto *Leo* his sonne , that he should be a vertuous Emperour , not becomming slaue to his owne affections, that he should remember what sins himselfe committed against God, to the ende he might pardon such as were committed against his person: that he should be more careful to adorne his wordes with good manners, then his manners with words: that he should giue himselfe to learning which beutifieth the spirite, shewing himselfe worthy to be the Image, and lifetenant of the king of heauen. For subiectes rule their manners according to the paterne of their Prince. That he should get nothing vniustly for feare of loosing all, that he should be courteous, gracious and graue; that he should banish from his court all lewde counsellours , such as charge the people with newe inuentions , that his life should serue for an vnwritten lawe , that he be such towards his owne subiectes as hee would require of God to bee towards him , that hee manifest not him selfe eyther to sorrowfull or to ioyfull , that by no meanes

The testamēt  
of K. S. *Lewys*

*Julian* the em-  
perour par-  
doneth the  
*Alexandrians*

The bulle of  
the supper

The instru-  
tiōs *Basil* gaue  
to his sonne  
*Leo* emperour

## POLITIQUE DISCOURSES

*Agésilas* contrary to many Tyrants.

The holy ordinance of *Anthony* Emperour.

The oth the Emperours take at their coronation.

Procurers generally.

Conduits of cities.

Guardes not necessarie for good Kings.

meanes he sell his offyces: for he that selleth them maketh sale of his owne subiectes. Me thinketh wee ought in no wise to forget the commendation which *Xenophon* gaue to Kinge *Agésilas*, comparing him as contrarye to many tyrauntes, that he euer measured his expenses with his reuenewe, fearing least for the furnishing thereof, he should doe ought that were vniust: greatly delighting to see his subiectes rich, and that they being valiant, he commanded ouer valiant people: that he esteemed it a greater prayse, not to be ouercome with money, pleasures, and feare, then to take by assault most strong cities: that he shewed himself much to the people, and courteously entreated euery one that had any supplication or suite to make vnto him, and as soone as he was able gaue order for the dispatch of whatsoeuer was proposed vnto him with reason. The ordinance of *Anthony* the Emperour, was holy for his time, that no tribute should bee exacted without the consent of the Senate and the people, and also that it should not be employed to any vse but by their especiall aucthoritie. For there must bee a Geometricall proportion kept betweene the King and the people. And when he would wrest all vnto himselfe, it is as the Emperours *Traian* & *Adrian* were wont to say, that when the spleene is swolne, all the rest of the members waxe dry. Among the othes which the Emperours make at their coronation, one is that they shall lay no taxe or tribute without the consent of the estates of the Empire. The which the kings of *Pologna*, *Hungary*, *Inglande*, and *Danemarc*, doe in like sort. Thence proceeded the ordinance made by *Philip de Valois*, and other of our Kings. And if such as are charged by vertue of their offyce, to see the buildinges of Churches to be repayred, the poore to be well vsed, to hinder the excessiue fellings of Tymber, to cause the good lawes to be put in execution, to hold the Mercurials, to controle each one, would performe their dutie euery thing would prosper better. The lawe which *Titus Liuim*, and *Plutarke* writeth was practised at *Rome*, were very profitable, to be put in vre within the citie of *Paris*, that all fountaynes which were drawne into particuler houses, thorough fauour, corruption or otherwise, might be cleane stopped, and placed in publicke places, or out of the same houses, that particuler persons might not be able to withdrawe the water, in abusing the publicke benefite as they doe. The saying of King *Agis Agasicles*, and *Tism* the Emperour is worthy to be well cōsidered, that a Prince may easily raigne without any garde or weapons, when he commaundeth ouer his subiects,

## OF TRUTH AND LYING.

subiectes, as a father ouer his children, vsinge them withall meekenesse, sweetenesse and clemencie. For if a Prince tende to nought else, then to maintayne him selfe, and bring his people into slauerie, there is no more anye name lefte of citie or people as Saint *Augustine* sayeth. And it is not ynough that a Prince knoweth what establissheth, preserueth, or destroyeth seignuries, if he doe not withhold or reiecte away cleane the cause, and preuent troubles, or if they doe chaunce to happen presently quench them, with small dammage. It were besides to be desired that they had a care to the mayntenaunce of godlinesse and religion, of hospitaless and schooles, and that they put in execution what Kinge *Philip de Valois* sayde to the Arch-<sup>L. 4. c. 4. tit. 9  
c. 21. de cons.  
Det.</sup>byshoppes, Byshoppes, and Prelates, of his Realme, whome he had caused to assemble togeather: that if they woulde correcte what were woorthie of amendment, hee woulde alter nothing in the state of the Church: but if they differred to doe it, he woulde remedie it in such sorte, as God thereby should be better serued, the people contented, and the nobilitie (which so much complained thereof,) without cause giuen of offence. It woulde also breede a verie great benefite, if according to the ordinance of *Charlemagne*, *Lewys* 12. Ordo the first of Councels, Decrees, Canons, and the aduise of fundrie good Popes, Diuines, and Doctors, they woulde institute into benefices the most learned men, and of best life, and which mought bee founde more agreeable to Ecclesiasticall functions and to the people, not depending of one alone which careth for nought but to put in his coffers the yearely reuenue, which appertayneth according to the Canons, and meaning of such as were founders to other as well as to the poore, and by this reformation would iustice be maintayned, and a better order established thorough out. For if the dewtie of a Magistrate bee to see that the people liue well and virtuously, (according to *Aristotle* his opinion in his Politiques) religion is one of the greatest vertues. As in like sorte *Moses*, *Iosua*, *Samuel*, *Dauid*, *Salomon*, *Aza*, *Iosaphat*, *Ioab*, *Ezechias*, *Iosias*, and other, greatly trauayled to refine the seruice of God. And Saint *Ambrose* writeth that *Theodosius* when he dyed, had a greater care <sup>Arifl. lib. 3 c. 6</sup> of the Church, then of his sickenesse. And *Socrates* in the Proeme of the fift booke of the Ecclesiasticall hystorie, sheweth the great care that the Emperours euer since they became Christians tooke, touching Ecclesiasticall affayres. And the Diuines



## POLITIQUE DISCOURSES

*Melchisedec.*  
*Abimilech.*

The causes  
of the altera-  
tion of states.

The Condi-  
tion of prin-  
ces vncertain

*Psal. 107. 40*  
*Iob. 12. 18.*

*Deut. 18. 11*

*Leuit. 20. 6.*

*Ier. 15. 4.*

are of opinion that the name of *Melchisedech* King of *Salem*, sheweth what kinges ought to be, to wit, kinges of iustice and peace. And the worde *Abimilech* signifieth my father the kinge. Sundrye haue likewise wished, for the quiet of the commonwealth, that Princes woulde ofte set before their eyes the causes, by meanes whereof an estate is turned topsie turuie, and chaunged, according to the rules in the holie scripture, and hystories, thorough vice, hatred which God carryeth to impietie, idolatrie, vniustice, tyrannie, sorcerie and whoredome. And often times the enuie of such as gouerne, their ambition, desire of reuenge, choler, rashnesse, obstinacie, despite, couetousnesse, trust in their owne strength, accompanied with hautinesse, foolishhe imitation and curiositie, corrupteth their counselles, and prouoketh them to stirre vp out of season, what they should let lie in quyet. And we in our owne time haue scene, what troubles haue ensued hereon. For which a good Prynce ought to prouide: and if hee chaunce to forgette him selfe, he ought to bee brought backe againe, thorough the gnawinges and bytinges of the sharpe teeth, and smarting prickes of his conscience. And hee ought well to weigh the threatninges conteyned and set foorth in the holy scripture, and that which *Seneca* writeth, that there is no tempest vpon the sea so suddaine, nor waue that followeth one an other sooner, then the condition of Princes is variable, for that they are subiecte to dreadfull faules and chaunges. And the *Psalmist* sayth, that the *Lorde powreth contempt vpon Princes, and causeth them to erre in desearte places out of the waye.* The which *Iob* setteth foorth more at large. And the alterations which we see happen in our age in so many cuntryes, might serue for a notable table to beholde the iudgementes of God, cleane abolyshinge whole empires for cause of our sinnes. And God declared that he cast the people out of the lande of *Palestina*, for the sorceries which they vsed. And threatned that he would not onely roote out sorcerers, but those likewise that suffereth them to liue. And in *Ieremie* he sayth: that *he will scatter them in all kingdomes of the earth, because of Manasses for that which he did in Ierusalem.* Which ought to mooue all Princes to detest them, and cause them to bee punished according to the lawe of God. Sundry histories doe witnesse that vpon the image of *Sennatharib* in *Egypt* was written, *Learne by me to feare God.*

## OF TRUTH AND LYING.

## CHAP. XXI.

*That Princes ought to haue about them good counsellours, which may not spare to tell them the truth, and that their life ought to serue as a rule and instruction, to their subiectes not to graunt to any vnjust thing, of excessive gifts, an aduertisement to such as are in fauour, of warnings, and that in all actions of importance one ought to take counsell, without trusting to his owne sufficiencie.*



Alice and vice, taking their full swyng, through the carier, of the power, & libertie, which wicked Princes yeelde vnto them, do push forward euery violent passion, making euery litle choler occasioned vpon some false reporte, to turne anon eyther to murther or banishment: & euery regard, and loue, to a rape or adultery: and couetousnes to confyscation. The sight of what

Tirannical  
Licence

is precious, causeth a mischeuous desire of making warre, & is the occasion that a million of swordes are naked, which peace would keepe within the scabbard. *The importunitie of a flatterer driueth away a good counsellor, a light beleefe or suspition, causeth the innocent often times so loose his life, as the Prophet Mycheas describeth.* Through inequalitie, iniustice, or ambition, an entrie is made to seditions & troubles. And a wicked counsell causeth the ruine of a whole estate, & the order of iustice, & affaires is cleane turned vpside down, and as *Isocrates* writeth, the amities of Tyrants, through a false report, are often turned into most deadly enmities. They proceed rather with a headines, then counsell, without resisting their appetites, they are insolent and impatient, imagining that with a looke they are able to remedie al hinderances, and to surmount the nature of thinges, not taking counsell of wisdom and reason, but of their owne wil, their woordes euer differing from their workes, and preferring profit before sayth. *Caligula* the Emperour, wished that all the people of *Rome* had but one head, that he might cut it off at a blow. And one day hauing two Senators at dinner with him, that asked him what made him to laugh, it is aunswered hee, because in the twinckling of an eye, I am able to hange you both. The which other Emperours both haue sayde, and put as much in execution. And as *Saluste* writeth, Tyrantes rather suspect the good then the wicked, and stande in feare of such as are vertuous, and are many.

Flatterers of  
Court  
Mycheas 2.3.

Caligula his  
wishes.

POLITIQUE DISCOVRSES

*Horat. ode. 2. lib. 1. Dionysius. Damocles.* As *Horace* ( after other historiographers ) reciteth of one *Dionysius* a Tyrant, that he caused a friend of his to sit, in a place abounding with all kinde of delicacies and delightes, but ouer his heade he had a naked sworde hanging by a threede, thereby to shewe him the estate in which all tyrantes stood. The Emperour *Alexander* *Seuerus* did as it were the like, to a delicate Senator named *Onimus*. And in truth, if iustice, reason, lawes, and the feare of God, did not conteyne, and keepe within boundes suche power and might, and that they were not accustomed to demand account of theselues, condemnations would goe before profes, and all iustice, pollicie, and order should lie vnder feete. *Varus* the Emperour was wont to say after *Marinus* in *Saluste*, & diuers other of old time, that it was a most hard matter for one in great power and aucthoritie to temper himselfe, or not to be corrupted, and to put a bridle to his desires. *Herodotus* sheweth how easely royall gouernement is degenerated into tyrannye, ( whereof *Samuel* aduertised the people of GGD so playnely ) by the example of *Deiaces*, who beeing greatly renowned and loued of euerye one, for his vertue and iustice, was choosen as Bayleife amonge the *Medes*, and in the ende crowned their Kinge: and to the ende he should haue greater aucthoritie, and be the better able to maintayne iustice, and to oppose himselfe to any harme, they gaue him a garde, and a verie stronge place of defence. But hee seeing him selfe so assuredly establiished, changed his manners cleane accordinge to the fashion of tyrauntes, and thought of nothing else but howe hee mought be reuenged, and contemned and oppressed euerie one, for his owne greatnesse and pleasure. And not without cause *Theodosius* the Emperour exhorteth his children *Arcadius*, and *Honorius*, to put a bridle to such licentiousnesse, as neuer regarded what was iuste, and to moderate their first motions and choler, without trusting too much to fortune, which is like vnto a glasse, the more it is shining, the more is it bricke. Wherefore *Plato*, *Xenophon*, *Aristotle* and *Plutarke*, counselled all good Princes to prouide about them men learned, well aduised, modest, and of good vnderstanding to conferre with, and to vnderstande of them what their dewtie is. *Isocrates* wrote vnto *Nicocles* that he should procure friends, not such as should be euer readie to shewe him pastime, but such as should assift him in well gouerning of his kingdome, and that euer would tell him the truth. And he addeth that it is a greater felicitie to obeye a good King then to raygne.

*Theopom-*



## OF TRUTH AND LYING.

*Theopompus* made aunswere vnto him, that demaunded how a King *Theopompus.* with safety might gouerne his kingdom, in giuing libertie vnto his friends frankly to speake the truth, and in taking heede that he oppresse not his subiects. *Plutark* sheweth that Philosophers ought especially to conuerse with Princes, alleaging the aunswere of *Solon*, *Solon.* to him which said that one ought not to approach neere Princes except he purpose to do al things to plesse the, but cōtrariwise saith he you ought not to be about the, except you euer tel the the truth. As he did in visiting *K. Crasus*. And *Plato* in *Sicilie* to *Dionisius & Dion.* *Philostratus* reciteth in the life of *Apollonius* that when *Titus* returning frō *Iudea* was inuested in the Empire, he required the sayd *Apollonius*, to giue him certain politicke instructions, the better to be able to gouern his Empire: to whō he answered that he would giue him a certaine discipule of his, that should teach him the manner a good Prince ought to vse. And being demanded what qualities he had, He is (sayth he) a man franke of speech, that will not holde his peace for feare of any when it should be time to speake, and you shall finde in him such a courage and vertue, as *Diogenes* the *Cinike* *Cinike.* had, that is to say a Dogge loue of mankind: and this dogge shal be capable of reason, that for your sake will barke against any other, and against you to, if you doe ought woorthy of blame euer for all that vsing prudence and discretion, and hauing regarde to the time and season when he ought to performe his duetie. Then *Titus* prayde him he would with speede bestowe that dogge vpon him, that was so compaignable and loyall, to whom he would giue leaue not only to barke when he should doe ought worthie of reprehension, but also to bite him, if he sawe him doe any thing vnworthy his aūthoritie. He likewise neuer vsed such violence, cruelty, or tyrannie as did his brother *Domitian*. For in trueth when the people of *Rome* and other nations, yeelded the soueraigne power and right which they had vnto *Monarches*, they neuer ment to put their liberty into their hands that would rather vse violence and passion then reason and equitie, but to yeelde themselues to the tuition of such a one, as would gouerne according to lawes, reason, and iustice. And it is not possible that this first ordinance could be made without the consent of the subiectes, for otherwise it could not be grounded vpon a lawfull Empire or kingdome, but vpon an vnlawfull and tyrannicall vsurpation, and it is necessarie that such a consent should retaine the nature of a contract in good sayth, and a bonde counterchangable. As wee see it in like sorte

People yealding their right.

## POLITIQUE DISCOURSES

The othe  
princes take  
at their coro-  
nation.  
The cause of  
the creation  
of kings.

Agessilans.

Kinges giuen  
of God.  
Num. 2. 21.  
Pro. 8. 16.

Iob 13. 18.  
2 Chron. 9. 8.

1. Sam. 9. 2.  
Sa. 6. 21.  
1. Chron. 19.  
2. Kings 19.  
11. 20. 35.  
Polit. lib. 5. ch.  
21. 3. ch. 7.

practised at this day, in the greatest part of kingdomes and Empires that are in Christendom, that it is the only foundation which mainteyneth them, & as *Plutarke* writeth the posts & pillars which vpholde an estate. Neither are Princes able without necessitie to dispence with the othe they take at their coronation and with the obligation which they owe to God, and their subiects. And according as *Aristotle*, *Herodotus*, *Tacitus*, *Demosthenes*, and *Cicero* haue writen, the first souerainitie proceeded from the good will and well liking of such, as for their commoditie quiet, and suertie, submitted themselves to such as excelled in heroical prowes, the better to be able to maintayne their ciuill societie thorough lawes. And that he, in whom was not founde, the cause of this originall and image of safetie, iustice, clemencie, and diuine bountie, was a person vnworthie of such honour, causing an infection to the body of the whole publicke weale. And most notable is the saying of king *Cyrus*, that it appertayned to none to cōmand, but such as excelled their subiects in bountie & goods of the minde. The great King of *Sparta* *Agessilans*, answered those that so highly commended the magnificence & greatnesse of the K. of *Persia*, *VVherefore is he greater then I, except he be more iust then I?* For a king ought to cause him selfe to be loued and admired of his subiectes, thorough the vertuous examples of his good life. And *Plutarke* in the life of *Pirrhus* writeth that the Kinges tooke an oth that they should gouerne according to their lawes, and that in so doing the people would obey thē. Now we must needes confesse that they are giuen of God, who (as *Daniel* witnesseth) establisheth, and putteth downe Kings. And *Jeremiah* writeth that he will bestowe kingdomes on whom it him best liketh. And God sayth in the Prouerbes, *Through me kings raygne, and Princes iudge the earth;* and if they do not he threatneth them in *Iob*, that *he will loose their celer, and guirde their loynes with a girdle.* And the Queene of *Saba* sayde to *Salomon*, that *God had set him in his throne as Kinge, insteede of the Lorde God, to execute iudgement and iustice.* The which more plainly *Salomon* speaketh in his booke of wisedome, *Lorde thou hast choosen me to rule ouer thy people and to iudge thy sonnes & daughters.* And the people is called the heritage of the Lorde, and the King the gouernour of this heritage, the guide & light of Gods people. And *Aristotle* in the fift booke of his *Politiques* sheweth, that kinges often times tooke certaine officers to containe them in their duetic, as did the *Ephores* about the kinges of *Sparta*. The which *Cesar* declareth was greatly obserued among

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among the *Gaulois*, yeelding an example of *Ambiorix* and *Vercingetorix*. The oth the greatest part that the Christian kings toke was, I will minister lawe, iustice, & protection aright to euery one. And *Zonarus* wrote after *Xenophon*, that the kings of *Persia* shewed them selues more subiect to lawes, thē Lords, & had more feare & shame to breake the lawes, then the people had to be punished what they had offended. And God instructing *Ioshua* what he shuld do, about all things cōmanded him, *that the booke of the lawe should not depart out of his mouth, but that he shuld meditate therein day & night, that he might obserue and doe according to all that is written therein. For then should hee make his way prosperous and haue good successe.* Then it followeth in the text that the people promised to obey him in all. As *Xenophon* writing of the commonwealth of the *Lacedemonians* sayth that monthly the kings did sweare to guide thēselues according to the lawes, and the *Ephores* toke oth in the peoples behalfe, that vpon that cōdition they would maintaine thē. And *S. Paul* saith that *euery pouer is of God*, whose seruants they are for the benefit of their subiects, consequently they are bound to follow his wil & rule giuē by *Moses*. And the meanes which are of succession or election, depend of the diuine prouidence which causeth thē to prosper. *Dauid* hūbled himselfe, to what was his dutie & office, making alliance with the deputies of the people, and describeth the dutie of a good king in the 72. 82. & 101. Psalmes. And whilest he, *Salomon*, *Ioas*, *Ezechias*, & other liued wel, they continually prospered, but falling from that fell into many miseries. *Pericles* was cōmended for that as often as he put on his gowne, he saide vnto himselfe, remember that thou dost cōmand ouer a free nation, ouer *Athenians*, and ouer *Greekes*. The which christian Princes haue more occasion to speak and obserue. *Agapet* sayd of *Iustinian*, that he maystred his pleasures, being adorned with the crowne of temperaunce, and clad with the purple of iustice. And *Ammian* writeth, that a Kingdome or Duke-dome is nought else, then the care of an others safetie: and that where the lawe doth not gouerne, there ruyne is at hande. As *Antiochus* sayde to his sonne *Demetrius*, that their kingdome was a noble slauerie. And *Plutarke* in the life of *Nicias* reciteth the sayinge of *Agamemnon* in *Euripides*.

*¶ We liue to outwarde shew, in greatnesse, state, and might,  
Yet in effect we are you knowe but peoples seruants right.*

*Titus Liuius* writeth, that the *Carthaginians* punished their rulers, when they followed any euill counsell, albeit it succeeded wel: the



## POLITIQUE DISCOURSES

K. Philip.

M. Artaxerxes.

The life of  
princes a rule.

Isocrates.

In Casiodorus

Claudian.

Hos. 4. 9.  
Xenophon.12. 2. Polit.  
ob. 12.

which was long time obserued in the kingdome of *Perſia*. For as *Erasmus* wrote vnto *Cicero*, a man once placed in great dignitie hath more to do to maintaine the grace and reputation which he hath alreadie gotten, then he which doth but beginne to get. Euen as King *Philip* aunſwered *Arpalus*, who greatly did importunate him to reuerſe a ſuite that a kinsman of his had in the law: it were better that thy *Cofen*, in the eſtate which he is in, be defamed through his owne outragiousneſſe, then that I, who am a King commaunding ouer ſo great a countrey, ſhould giue cauſe to my ſubiectes to ſpeake euill of me, for hauing done ſo great iniuſtice eyther in fauour of him or thee. As alſo the great King *Artaxerxes*, gaue a great ſumme of money to a gentleman of his chamber, in ſteede of a ſuyte he beſought at his handes which well hee mought not graunt, ſaying that for giuing that he ſhould not be the leſſe rich; but if he had yeelded to what he vniuſtly craued, hee ſhould haue bene leſſe eſteemed, and not haue performed the dutie of a good King, which aboue all things ought to haue in price, iuſtice, and equitie. For as *Pliny* declared vnto *Traian* his Maſter. The life of a Prince is a cenſure, that is to ſaye, the rule, the ſquare, the frame, and forme of an honeſte life; according to which their ſubiectes frame the manner of their life, and order their families: and rather from the life of Princes, doe ſubiectes take their paterne and examples, then from their lawes. This was it which moued *Iſocrates* to write vnto *Nicocles*, it ſerueth to proue that thou haſt wel gouerned, if thou ſee thy ſubiectes become more modeſt and riche vnder thy Empire. For the ſubiectes followe the example of their Princes, as certaine flowers turne according to the Sunne. And *Theodoſic* the K. of the *Goths* wrote vnto the Senate of *Rome*, that the courſe of nature would fayle, before the people would bee other then their Prince. And *Claudian* was of opinion, that the edictes and lawes were not ſo well able to amende and temper the maners and hearts of the people, as did the good life of their gouerners. And in *Hofea* it is written that there ſhalbe like people, like *Prieſt*. *Xenophon* in the eight of his *Pedion*, writeth that ſubiectes are as it were enforced to doe well, when they ſee their Princes temperate, not giuen to vniuſtice and for the moſt parte faſhion themſelues according to their moulde. For this cauſe great perſonages haue the more neede to haue good counſellours about them, whoſe vnderſtanding, mouthes, eyes, and eares, maye ſerue them, to make them better able to acquite themſelues of their charge, as

Aristotle

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*Aristotle* saith. And it were to be wished, that they were not corrupt, but wel remember what *Plinie* the yonger wrote vnto *Trasian*, that a Prince ought onely to wil that which he may. *Quintus Cursum* writeth, that a Prince rather ought to imploy his time, and to spende in getting and maintaining a wise counseler about him then in conquests. *Anthony* the Emperour onely amended his manners, by the report of those as he had sent about the citie to vnderstande what was saide of him. And the Emperour *Theodosius* the second, copyed out with his owne hande al the new testament, and red euery day one Chapter, and made his prayers, and sounge Psalmes together with his wife and sisters. And many haue commended the custome of diuers of our Kinges, and especially saint *Lewes*, who when they rose out of their bed, kneeled downe, thanking God, that he had preferued them that night, beseeching him to pardon them their sinnes, for his mercies sake, and to continue them in his holie custodie and fauour, to the ende that without offending of him, they might employ all the daye to his honour, and acquite themselues of the charge which he had bestowed on them. And they caused a Chapter of the Bible or some other good booke to be red while they apparelled them selues, the better to teache them to gouerne. For to rule is as much to saye, as to amende what is amisse or awrie. And in *Deutronomie* it is commaunded the King to haue the booke of the lawe, and to read therein al the dayes of his life, as aboue wee haue noted was enioyned to *Iosua*. And it is written in *Iob* that wee shoulde enquire of the former age and search of our fathers, because of our ignorance. And in the Prouerbes, *Where no Counsell is, the people fall: but where manye Councillors are, there is health*. And that health commeth from manie Councillors, but good counsel proceedeth from God. And wee see by sundrie histories, that such Emperours as haue contemned the Senate, haue had a verie euil ende. And that some of our Kinges, though they were but of meane capacitie, yet so guyded themselues thorough Counsell, that they atchieued great matters. And *Thucydides* called them bondmen, slaues, and of verie base mindes, that were led by lewde Councill. *Edward* King of *Englande*, saide of King *Charles* the fifth, surnamed the wise, that hee feared more the learning, and remembrances of that wise King, then he did the puissant armies of his predecessour. And *K. Lewys* the eleuenth, sayde it was as much as to fish with a hook of golde, to sende an armie beyonde the mountaines, where the

*Plynie.*  
*Q. Cursum.*

*Anthony*

*Theodosius*

A laudable  
custome of  
*S. Lewys*, and o-  
ther kinges.

*Deuter. 17. 19*

*Iob. 8. 3.*

*Pro. 1. 35. &*

*11. 14. & 14*

*6.*

*Counsell.*

*Thucydides.*

*K. Charles the  
vvyse.*

*K. Lewys 11.*

## POLITIQUE DISCOURSES

Princes, who  
ever had ex-  
pectall care  
to retaine a-  
bout their  
persons such  
as evert he  
wisest to cou-  
sell them the  
better in the  
managings  
of the affairs  
of their king-  
domes.

losse is assuredly greater then can be the profit. *Agamemnon* said in *Homer*, that hee had rather choose two like vnto his old counsellor *Nestor*, then so manye *Achilles* or *Ajax*. *Darius* King of the *Persians* and *Medes*, made great account of *Daniel*. *Pericles* had about him *Anaxagoras*, *Cato*, *Anthenodorus*. *Scipio*, hauing in charge, and beeing appointed to goe looke and sounde out, what iustice raigned through the worlde, presently sent to fetch *Panctius*, and oftentimes serued his turne through the counsel of *Lelius*. *Iulius Caesar* tooke aduise of *Aristo*: *Augustus*, of *Mecenas*: *Pompeye*, of *Cratippus*. *Nero*, al the fivie first yeres of his Empire, wisely conducted him selfe through the counsell of *Seneca*. *Marcus Antonius* had *Apollodorus*: *Demetrius*, *Crates*, of whome he was wont to say, that hee conned small thanks to his businesse, and affaires, which so much hindered him from sooner hauinge attained to knowledge. *Pyrrhus* sayde likewise of *Cineas* his counsellor, that hee more esteemed his eloquence, then the valour of all his Capitaines. *Alexander* the great, had in high estimation *Anaxarques* and *Aristotle*: to whome he confessed, that hee owed no lesse vnto them then to his owne father, hauing of the one receiued life, but of the other to be able to liue well, and that the best munition, weapons, and maintainance of warre that he had were the discourfes hee had learned of Philosophie, and the preceptes touching the assurance of fearing nought, and the diligence, in differring nothing that was to be done. *Cyrus* vsed the counsell of *Xenophon*. *Crasus* King of *Lydia* sought by great presents to recoouer *Anacharsis*, and that little which hee learned of *Solon*, saued his life. And *Dionisius* the tyrant of *Syracusa* had *Aristippus* and *Plato*: *Ptolomew* *Scilpo* and *Aristophanes*: *Antigonus*, *Bias*, *Attalus* & *Lyeon*: *Marcus Aurelius Apollonius*, *Mithridates*, so farre adored the faide *Plato*, that hee caused his image to be erected to do him the greater honour. And *Antiochus* marueilously mourned for the death of *Zeno*, because hee saide hee spake his minde vnto him more frankly then did either *Byas* or *Demetrius*. *Epaminundas* was instructed by *Lyfias*: *Agessilas* by *Xenophon*. *Theodosius* the Emperour was greatly assisted by the counsel of Saint *Ambrose*, and learned of him to bee readie to heare what any one had to declare vnto him, and to repeate ouer all the letters of the Alphabet, before he shoulde commaunde any thing, when hee found himselfe mooued with choler, which before that time *Augustus* was warned of, who one day being in his throne readie to condemne  
certaine

*Platoes* image  
erected.

*Theodosius*  
counselled  
by S. *Ambrose*.



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certaine persones, the sayd *Mecenas* not beeing able to come neare him for the presse, cast vnto him a little scroll wherein was containd these wordes: *Arise Hangman*, which caused him to arise and goe away, without further execution of his passion. The saide *Theodosius* likewise, and *Valentinian* wrote in a certaine lawe that it was a speache woorthie of a prince, and a royall maiestie, to saye he was a subiect, and submit himselfe to the lawes: because the auctoritie of a Prince dependeth on the preseruatiō of iustice. The which *Valerius* recyteth of *Zalencus* the gouernour of *Loeres*, who caused one of his owne eyes, and another of his sonnes, who was founde in adulterie, to bee put out, for that the people so much besought him, that hee woulde not put out both his sonnes eyes, according to the lawe. The like *Diodorus* witnesseth to haue beene done by *Charondas* and *Titus Linius* by *Manlius*, who caused his owne sonne to bee beheaded, the better to maintaine the discipline of warre. Wee reade likewise, that *Antigonus* made aunswere to one of his counsellours, who sayde it was lawfull for Kinges to doe what best listed themselves: Nay, that which you saye I thinke bee verie true among Kinges of barbarous nations, nourished in ignoraunce, and voyde of learning, and which knowe not the difference betweene honour and dishonour, betweene equitie and inequitie: but to vs who haue an vnderstandinge both political and morall, thorough the instinct of learning, capable of wisedome and iustice, hauing euer beene thereto brought vp and instructed, there is nothinge honest and lawfull that is not so in his owne nature. The which in like sort *Traian* learned of *Plinie*, and to guide himselfe in such manner as though hee shoulde bee euer readie to render an account of all his actions. The which *Plato* setteth downe in the fourth of his lawes. *Tacitus* discourfing of the originall of the ciuill lawe sayeth, that *Seruius* the thirde King of *Romanes* established manie lawes, to which the Kinges were subiect, and *Diodorus* recyteth of the kinges of *Egypt*, that without any dispensation they executed and followed the ordinances of the lawes. For as *Cicero* saide in his oration for *Cluens*, the heart, vnderstanding, and counsel in a publike weale, are within the good lawes, and ordinances: and a political estate is not able to vse his owne partes without lawes, no more then the bodie of man can exercise his due operations, without reason and vnderstanding, nor the hogged keepe his liquor, if you take away the hoopes.

*L. dignus rex.*  
A vnde  
prince ren-  
dred him  
selfe subiect  
to lawes.  
*Zalencus.*

*Charondas.*  
*Manlius*

*K. Antigonus*

Nothing  
lawfull that  
is not honest.

*Plato.*  
*Tacitus lib. 3.*

*Diod. lib. 2. a.*  
2.

Good lawes  
are the soules  
of common  
wealths.

The

## POLITIQUE DISCVRSSES

*Traian.*  
Faithful and  
true freinds  
most profit-  
ble.

Naughtie &  
foolish mini-  
sters to prin-  
ces very per-  
nicious.

*Xenophon.*

Mignons of  
courte.  
A good admo-  
nition of  
*Charles 8.*

The sayde Emperour *Traian* highly esteemed those frinds & coun- cellors, whō he found true, faithful and loyal . And when he was desired to tel how he made so good choyce. Marrie quoth he, be- cause it was euer my good fortune, to choose those that were nei- ther couetous nor lyers : because that they in whome couetous- nes and lying haue once taken deepe roote , can neuer perfectly loue . Princes ought in like sort to consider the malignitie & lack of wisedome in such as they put in trust vnder them , who either through negligence not attending their busines , or for lacke of capacitie do not discerne of themselues the good counsell from the wicked. And it were necessarie that they shoulde not bee per- mitted to receiue any pension or benefite from any other Prince or Lord. One of the *Hebrewes* which translated the Byble, answered *Proleme*, that he might assuredly trust him, who was not with- drawn from his amitie, neither by feare, gifts or any other gaine. *Celins* writeth that the Emperour *Charles* the fiste, when hee was at *Naples*, sent for one *Nyphus* a verie great Philosopher, and demaun- ded of him the way to gouerne well an Empire. To which he aun- swered, if you will keepe neere your person, such counsellors and men of vertue, as you O Emperour make shewe to thinke I am. For this cause *Isocrates* and *Tacitus* haue written , that *there is no in- strument so good for an Empire, nor so profitable, as the vertuous, and well aduised friends of a Prince* . *Xenophon* in his *Pedion* bringeth in *Cy- rus*, saying to *Cambises* , that *friendes are the verie scepter and bulwarke of kingdomes* . It were to be desired that euerie one were as wel ad- uised, as was that vertuous King *Charles* the eight, who oftentimes would tel his fauorites , that he had chosen them for the opinion he had that they were of the most vertuous , and of whome hee mought assuredly trust, fearing but one fault in them , that they would suffer themselues to be spotted with couetousnes , hauing easie meanes to be drawen and tempted thereto, in respect of the great credit they had about him. But if he mought once perceiue that for their profite, they would cause ought to be commaunded that were vniust and vn honest, they should lose his fauour for euer. That they mought haue iust occasion to content themselues with the goods of this worlde, since God had made him rich ynough for them all, He prayed them to make profelsion of honor , the onely meanes that brought them and coulde preferue them in his good fauour, whereof he did admonish them, to the ende to take heede, that neither he nor they might fall into any mischief, which

he

## OF TRUTH AND LYING.

he willingly would eschewe. And as *Marcellinus* wrote, speaking of the vnſatiabable couetouſnes of the officers, of the Emperours *Conſtance* and *Iulian*, that they were the nurserie of al the vices that infected the common wealth in their time. And from this desire of riches, proceedeth the riotousnes & superfluitie of expenses in all estates, the which *Cicero* in like sort lameted in his time, & certainly we may wel bewaile the same at this present. And to meete herewith, it were very good to put that in practise which hath bin vsed after the decease of some of our Kings, to resume frō such as haue receiued too exceſſiue. The which likewise *Basile* Emperor of *Constantinople*, ordained by edict, that they which had receiued money without reason, & huge gifts of the Emperor *Michael* his predeceſſor should render them back againe. And so by the ordinances of the kings *Charles 6. & 9. Philip 6. John 2. Charles 5. 6. & 8.* such alienations were reuoked. And at an assembly of the three estates holdē at *Tours*, the said *Charles* the 8, being himself present, sundry alienations made by *Lewys* the 11. were repealed. And sundry places that he had bestowed vpon *Tanored du Chastel* his chiefe mignon, were taken away frō him. The like was renewed at the last parliament holden at *Orleans*. Hence came the order & decree concluded in the treasurie chamber. Too large & exceſſiue gifts must be caled back. I wil not here omit how sundry authors haue written of the kings of *Persia*, that euery one had one of his chamber, ordained of purpose, to come euery day verie early into his chamber, & say vnto him: *Arise Mleach & provide for the affaires which the great god hath committed to thy charge*, The which we read was in like sort vsed by *Philip* k. of *Macedon*. And sundry kings haue bin called some *Philadelphes*, that is to say, louers of their brethren: others *Euergetes*, that is to say Benefactors, *Soter*, swyor, *Eupater* good father, *Theophiles* louers of God, others, fauorable shephards, & fathers of the people, & by sundry other names mētioned in the former Chapter proper to good Princes. And yet we see in sundry ancient stāps of *Augustus*, *Nerua*, *Traian*, *Lewys* the 12. & others, how great account they made of the names of protectors & fathers of the people. *Quintus Curtius* recyteth how *Alexander* boasted & vanted of himself, that in all his actions, he esteemed himself in the theater of the whole world. The which *Cicero* in like sort saith ought to take place in al Magistrates, to the end they may guide themſelues the more wisely. *Spartianus*, *Suetonius*, & *Lampridius* write, how *Tiberius*, *Claudius*, *Alexander ſeuerus* & *Adrian* the Emperors, oftē went to the Senate, & called to their counsel,

Meaneſto  
meete  
vwith the au  
rice of the  
Courtiers.

*Basil* emper  
rour of *Con  
stantinople*.

The ordina  
nces of the  
kings of  
*France*.

*Trop donne  
ſon repere*.

The Larum  
of the K. of  
*Persia*.

Surnames of  
good Kings.

*Alexander*.

*Spartianus*.  
*Suetonius*.  
*Lampridius*.



## POLITIQUE DISCOURSES

*Carneades.*

*The image of  
Osyris.*

*Kings kisse  
the booke  
of the holy  
Euangelists.  
The picture  
of Pallas.*

*Nobility  
ought to be  
learned.*

*Charles 5.*

*Paulus Iouius*

*Seigneur de  
Lantrec.*

*Pope Alex-  
ander 6.  
Xerxes.*

councell, not their fauorits, but men learned, graue, wel experienced and of a good conscience; and that there ensued lesse danger if the counsellors were vertuous, and the Prince wicked, than if the Prince were good and they of his councell nought. Wee may neuerthelesse iustly complaine at this present, as *Carneades* sayed of his time, howe the children of Kinges and great Lordes, learne nothing aright but to ryde well, and manage their horses, which knowe not howe to flatter or spare the great more then the simple. In *Egypt* they pictured their God *Osyris*, with an eye vppon a Scepter, vnderstanding by the eye, the prouidence and knowledge of the trueth, and by the Scepter, authoritie and power.

And manie haue thought the custome that is obserued in *France*, to make our Kings kisse the booke of the holie Euangelists, is to admonish them to honour and followe the trueth. Men of olde time painted *Pallas* armed, hauing a cocke vppon her helmet, as gouerning as well ouer learning as warre. For manie haue the nobilitie not so accomplished as their calling required, except they intermingled learning with armes, knowledge, wisdom, and skill in hystories, and the *Mathematiques* mixt with valour and actiuitie. The Emperour *Charles* the fifth, oftentimes was

much greeued that hee neuer learned Latine, and confessed hee had great hinderances thereby, as also did *Hannibal*. And they which haue not beene learned, haue runne into the common error, and haue suffered themselues to bee blindfolded, to the ende they mought not further search into that, which shoulde giue vnto them great iudgement, and ornament. And if I were not afraid I shoulde be too tedious, I coulde reckon most notable, & verie preiudiciall faultes, which sundrie great Captaines, gouernours, and Kinges haue committed, thorough a fonde opinion they conceiued of their owne sufficiencie, and for lacke of demanding counsell of them, that were about them more aduised and experienced. I will content my selfe with one example recited by some hystoriographers, of the late lorde of *Lantrec* viceroy for the King in the kingdome of *Naples*, who was so selfewilled in his opinions, that hee had rather misse his enterprife, then bee helped by the counsell of other Captaines. To whome the losse of the sayde kingdome, and of all *Italie* was attributed.

Pope *Alexander* the sixth, was greatlye blamed by *Guichardin* for the same fault, who writeth that hee neuer consulted but commaunded. *Xerxes* King of *Persia* hauing determined to invade

*Greece*

## OF TRVTH AND LYING.

*Greece*, sayde vnto his counsell, I haue assembled you together, to the ende it may not be thought that I haue vndertaken this enterprise on my owne braine: but I will that, without either further deliberating or diswading you obey. Hee went away likewise faster then he entred in, and receiued there a verie great dishonor, and irrecoverable losse. There be but too manie examples of our time, whosoever would cote them, that are able to teache great personages to distrust of their owne senses, wittes, aduise, & sufficiencie, and to vndertake nothing without good deliberation, least they repent themselues long after, as it often happeneth. And in *Titus Limius*, he which only foloweth his owne opinion, is rather iudged presumptuous, then wise, for a man is not able continually of himselfe, to consider, and knowe al things, or among many contrarie reasons to discern the best, In which wisdom is required, that a man be not deceaued through an vnfaithful counsellor, who tendeth nought els then his owne particular interest. And the counsel of the wise carrieth greater commoditie then of the imprudent. For this cause Princes ought to take in good part, when they shalbee aduised by their Chancelers and soueraigne Courts according to their dueties, for the preservation of their honor, and benefite of their affaires: and not to thinke that they pretende to make doubt of their power, but to esteem their good will, when they see they iudge but according to iustice, equitie and benefite of the common wealth, opposing themselues to the importunities, false suggestions and disguisings of the courtiers. In which the saide Princes do repose themselues, and relye vppon the conscience, fidelitie, allegiance, and othe of their officers, according as the lawyers and Emperours haue left behinde them written in the ciuil lawe, and our Kings in their ordinances, especially *Philip le Bel*, *Charles 7.* and *Lewys* the twelfth, and by the lawe inuiolably kept in *Ægypt*, as *Plutarque* sayeth, and I els where haue recyted. And if Princes take in better part the counsel of their Phisition, to shunne and hate intemperance, and meates offensiue to the stomache, then of a flatterer who shorteneth their dayes: so ought they to esteeme of their officers, which haue the lawes in estimation, and iust gouernement, which leadeth to a happie end, without listning vnto such as desire an vnbridled power, which turneth vpside downe all lawes, pollicie, iustice, order and states. For this cause our Kings haue likewise ordained, that no regarde shoulde bee had to their letters, if they were not sealed with the

Decad. 5.

Prudence required to discern opinions.

Princes ought to take in good part what their counsellors say vnto the.

## POLITIQUE DISCOURSES

Eccle. 37. 15

the great scale; to the ende that if ought had inconsiderately escaped their mouth, or that their letters had beene rashly signed and passed the signet, by reason of their great busines and affaires, or for not hauing beene fully informed how matters stode, it mought the more easily be moderated and remedied. They willed likewise all their letters to bee examined by the soueraigne Courts and ordinarie Judges of their realme. *Ecclesiasticus* also admonisheth vs *To praye vnto the most high, that he will direct our waye in trueth, and that reason goe before euerie enterprise, and counsell before euerie action.* Hence proceedeth the ordinarie clauses, had by the counsell, aduise, and ripe deliberation of our counsell. There are likewise some that haue wel vnderstood the saying of the wisemā: *Pro. 29. 18. Where there is no vision, the people decay to bee meant of a good gouernement, ruled by good counsel.* And the foundations of good counsels and actions, ought to be laide vpon pietie, iustice, and honestie, and to be executed with diligence, and prudence, otherwise, they are altogether vnprofitable. These two discourses concerne in especiall the greatnes, safetie, & profit of Princes: because that of the comfort of their subiects ensueth amitie, and of this amitie, proceedeth a readie will to expose their persons and goods for the affaires of their soueraigne.

Of the comfort of the subiects ensueth amitie.

## CHAP. XXII.

*That one ought not to iudge too readily of another.*

Backbiters  
not to be  
listened vn-  
to.  
*Symonides.*

**I**T was not sayde without cause in the olde time, that he which beleueed a backebyter, committed no lesse offence, then hee did. And *Symonides* complained of a friend of his, that had spoken yll of him, of his eares, and lightnes of beleefe, which ought not to haue place in any before they be thoroughly informed of the trueth. For by how much by speache a man approacheth nearer to the seate of vnderstanding & reason which is in the braine, by so much doth it the more hurt & marre him which beleueeth, if a man take not verie diligent heed, and the hearer partaketh halfe with the speaker. It is also verie strange, to see what care wee haue to keepe the gates of our houses shut, and yet howe wee leaue our eares open to raylers: and euen as *Homer* praised them which stopped their eares sayling on the sea neare vnto the *Syrenes*, for feare of being heald, entised by their melodie & singing, and so fal into the daungers that ensued thereon:

*Homer.*

*Syrenes.*



## OF TRUTH AND LYING.

thereon, so should not we giue audience to tale carriers, and detractors of mens good name, and if they chance to prate in our presence, we should examine the whole, and take thinges in the beste part without giuing too light credence therto. *Thucydides* the historiographer, in his preface greatly blamed such, as would report of credite sundry thinges of olde time, founding their beliefe vppon an vncertaine brute, without taking paines to enquire further. The which *Caesar* in like sort writeth of the *Gaulois*, which caused a lie often times to be put in stead of the truth, And *Aristotle* hauing giuen this precept to *Alexander* to be founde true, addeth that he shoulde not belecue too lightly. And it was euer esteemed an act of a wise man, to retaine his iudgement without discouering it especially in matters vncertaine, and to consider all the circumstances and consequence thereof. And we ought to be as it were gardiens of the renowne and good of our neighbour, fearing least being men we shoulde fall into that euill, which is reported of an other. And we ought to put in vre the counsell of *Ecclesiasticus*. *Blame no man before thou haue enquired the matter, vnderstande first and then reforme: Giue no sentence before thou hast heard the cause.* The which principallye we ought to practise in the wonderfull and vnsearchable workes of God, and rather to thinke our selues short in our owne vnderstanding, then to suspect that God fayled in his prouidence, and in the gouernment of the vniuersall world, and by no meanes to controule the worke whereof we haue no skill at all.

## CHAP. 23.

Of reprehensions, and force of the truth, with a discription of detraction.



Any haue sayde, that it is a great corseley to a man of courage, to be barred libertye of free speach. And the Emperours *Augustus* and *Tiberius*, and Pope *Pius* the seconde haue saide that in a citie that is not bonde. tongues ought to be free. And *S. Ambrose* writeth to *Theodosius* the Emperour, that nothing better befecemed a Prince, then to loue libertye of speach, nor nothing worst for a Priest, then not to dare to speake what hee feeleth. And as *Socrates* writeth free speach, and discoure is the principall remedye of the afflicted and greeued.

POLITIQUE DISCOURSES.

*Pyndarus.*

greened minde. And *Pyndarus* made aunswere to a king of *Sparta*, that there was *nothing more easie for a man to doe, then to reprehend another, nor harder then to suffer him selfe to be reprehended*. The custome of the *Lacedemonians* was very commendable, to punish him that saw one offende without reprehendinge him for it, and him likewise that was angry when he was tolde of his fault. For a man is bound to them that tell him of his faultes, and admonishe him of the right way that he should hold. And a man ought not to suffer his friende to vndoe him selfe though he would as *Thocion* sayth.

*Pro. 10. 17*  
*12. 1*  
*13. 1*  
*15. 5.*  
*31*

*Salomon* describeth in his *Proverbes* the profite that it yeeldeth, and how necessary a thing it is to the amendement of ones life: and one ought not tarrye till the faulte be committed, but to preuent it by admonition. The which caused certaine of our kinges of *France*, and some other common wealthes haue endured the same, that in publike playes men should reprehend such notable faultes as were committed. And in *Alexandria* certain were appointed, to go some

The custome  
of *Alexandria*

time in a coch through out the citye blaming such persons as they saw do any fault, to the end they might be more afrayde to doe ill, and that shame might be of more force then the law. And if at anie time anye mislike to haue the truth tolde them as *Comicus* hath written it proceedeth of the corruption of men, of their haughtinesse and ignoraunce. As *Tolomeus* put *Aristomenes* his tutor in

Truth enge  
drecth hatred

prison, because that in the presence of an Ambassadour, he waked him out of his sleepe, that he mought be more attentiu to what was sayde vnto him, Pope *Boniface* the seuenth, beeing returned home againe to *Rome*, from whence he was driuen away for his dissolutenes, caused the eyes of *Cardinal Iohn*, who had told him of his faultes to be put out. *Fulgosus* writeth of Pope *Innocent*, that, hauing beene reprehended by some of the citizens of *Rome*, because he provided not sufficiently against *Schismes*, he sent them backe to his nephew for answere: which was that he made them all be caste out of windowes, albeit the sayde *Innocent* before he came to that dignitie, often times vsed towards his predecessours, *Vrbain* and *Fennet*, like reprehension. In the time of *Honorius* the seconde they put *Arnulphe* to death because he so liberally rebuked vice, Sundry Emperours haue done the like. We haue sundry examples in the scriptures, of *Baasha* for killing the Prophet *Iehu* because he tolde him the truth. Likewise of *Ahab*, *Asa*, *Ioas*, and *Ozias*, 1. *King*. 22. 2. *Paral*. 18. 16. 24, & 26. of *Sedichias*, of *Ioachim*, and of the princes of *Juda*, *Jerem*, 23. 32. & 38. But as the wise man saith in the *Proverbes*,

1. *King*. 16.

in

## OF TRUTH AND LYING.

in the end, he shall be conned more thanke, which rebuketh, then he that deceaueth by flattery. Notwithstanding euery man according as his vocation, the times, the persons, and places, will permit him, ought to declare the truth to such as he seeth neede, with an intention to profit & instruct the, without any choler, disdain immodesty or other passiō, mingling with the bitternes of reprehension, the sweetnes of some praises. A man ought likewise to consider, that the egernes and sharpnes of biting wordes, especially spoken to one that is in aduersity, profiteth nothing, being a kinde of incontinencie, of a tong mingled with malignitye and a will to injury, carying a very declaration of enmitye, which is the cause that they which vse it hurt them selues. As did *Antiphon* about *Dionysius* the tyraunt, where a dispute beeing helde betweene them what brasle was best, he aunswered that, whereof the *Athenians* made the statuas of *Armadus* and *Aristogiton*: for this soure aunswer caused him to be put to death. And as *Plutarque* sayde in the life of *Phocion* euen as the honye which is sweete of his owne nature, engendreth greefe, and payne beeing applyed to partes infected, so doe true admonitions the more prouoke such as are in misery, if they bee not well sweetned and mingled with pitye, and consolation. *Clytus* an auncient Captaine of *Alexanders*, maye serue for an example, who was slayne for vsinge too arrogant an admonition. In lyke sort one ought not at the boarde to vse such reprehensions as make men knitte the browes, forgetting the occasion, and place of pleasure: and there is required a dexteritie as it is written of *Socrates*, who beeing desired at a feaste to speake, and discourse of his arte, it is not now time sayde he to discourse of what I knowe, and in that for which the tyme now serueth, I am no whit skilfull in. And when *Damaratus* was arryued in *Macedonia*, during the time that king *Philip* was fallen out with his Wyfe and Sonne. the kinge hauinge saluted and embraced him, demaunded of him if the *Greekes* agreed well one with another: *Damaratus* who was verye familiar with him aunswared, it becommeth you very well (O kinge) to enquire of the concorde of the *Athenians* and *Peloponensians*, & in the meane time suffer your owne house to be so full of discord and diuision. A captiue which the sayde *Philip* caused to be solde to him that would giue moste, bad him in his care, to let downe the fore part of his robe, because hee shewed what was not comelye to bee discouered: the whiche was the cause of his deliuerie. An other beeing taken

Observation  
in reprehension.

Reprehensions yf besee-  
ning at the  
bord.

*Socrates*

*Damaratus*

*K. Philip.*



## POLITIQUE DISCOURSES.

The force of  
truth.

1. Esd. 4. 38

Augustinus  
de ciuit. dei, l.  
2. c. 19

Apelles table

Plato.

for a spie sayde vnto him, that he came to espie his follye, in that without necessity he put both his realme, and life in hafard. Some haue compared reprehensions, to the remedies of the splene, which ought to be souer and sharpe: so truth told in fit oportunitie is profitable, and is of such force, as *Eschines* saide that shee surpassed all the cogitations of man. And *Menander* wrote, that shee commeth into light although shee be not sought for, and defendeth her selfe easely against all the deceates, craftinesse, and wilines of men. And in the disputation that was held before *Darius*, truth was found the greatest and most strong for euer: *S. Augustin* in the citie of God, lib. 2. c. 19, calleth her an eternall victorie, and in the question, 108, ex vtr. he sayth that *It is better to be overcome of the truth, then to be willing to surmount her in vaine*. To which purpose may very well serue, the summarie description of the table which *Apelles* painted, after he was eschaped out of a false accusation, and an extreame daunger. He had pictured a Iudge, with the eares of an Asse, hauing on the one side two Ladies, *Ignorance* and *Suspicion*: before him stood false accusation with a countenaunce full of rage, and furie, holding in the left hande a burning torche, and with the right pulled a young man by the heare, lifting vp his eyes and handes to heauen, neare vnto whome was a man painted looking pale, earthly, and a squint, which was enuie: two damfels followed false Accusation named *Treason*, and *Deceat*, behind whome stode a Ladye all wailing and mourning which was *Repentaunce*, which fastened her eye sight vppon a verie fayre Lady intituled *Truth*, declaring by this picture to all Princes and Iudges, that they ought not too lightly to beleue. As *Alexander* closing one of his eares to an accuser, sayde he kept the other for him which was accused. And it was commaunded *Moses*, straightlye to forbid the children of *Israell*, lying false accusation, and malicious detraction, and cause them to keepe iustice, equalitie, and truth. I will not heare omit, the aduertisement giuen by wise *Plato*, commended so much by *Plutarque*, that when one founde anye committing anye fault, he ought to discende into him selfe, and say priuately vnto him selfe. Am not I such a one? To the ende wee may auoyde the like errors. When in like sort we woulde iustifie our selues for anye reprehension we mought praye him that did it, to reserue that freedome of speach, againste he committed a fault him selfe. And it was not sayde amisse of them of olde time, that the beginning to liue well, and repulse ignorance, was

## OF TRUTH AND LYING.

to be reprehended, mocked, and blamed. *Saint Bassyl* for this cause named *reprehension*, the healing of the soule: and in the *Proverbs* 25. it is called an ornament of fine gold. And in the 29. it is written, a man that hardeneth his neck when he is rebuked, shall suddenly be destroyed, and can not be cured. And *Dauid* *psal.* 41. sayd that it was like the precious baulme. We read euen of the Emperours, *Philip*, *Theodosius*, and *Valentinian*, that they did great penitence after they were admonished, as also did *Dauid* and other kinges being reprehended by the Prophetes. And *Saint Augustine* in his booke of recantations acknowledged how he had erred. But as *Plato* sayd, that *Spensippus* corrected other by the example of his owne life, so men ought to esteeme those reprehensions that are made, without a word speaking, thorough a single life, irreprehensible, and vertuous.

## CHAP. 24.

That anger hindereth the truth, of the euilles which it bringeth with it, and of the meanes to resist it.

**T**HISITIONS esteeme the sicknesse very daungerous, when the face is disfigured. The which we maye saye of choler, which altereth the countenaunce, speech, and all the senses of man. It hath beene termed a fury darkning iudgement. And as in the darke a man is not able to discerne his kinsman or friende from his enemye, so amidst the smoke, and mystes of choler, truth can not be discerned from falsehood. *Alexander* ouertaken with choler, caused *Parmenio*, *Chaliffenes*, *Philos* and other to be put to death, and with his owne hande slew *Clytus* one of his chiefeft fauorites. And after that his choler was appeased would haue killed him selfe. For this cause *Anthenodorus*, counselled the Emperour *Augustus*, the which *Saint Ambrose* did since to *Theodosius*, that when they felt them selues enter into choler, they should take heed of speaking or doing anye thinge, vntill they had repeated the twenty foure letters of the Alphabet. The which gaue the occasion of making that holy law, *Si vindicari*: and of the chapter *Cum apud*, to temper and slacke the heady commandementes of Princes. And the sayd *Augustus*, for hauing iniured a gentleman, whose daughter he had brought to his pleasure, and was cast in the teeth with what he had done, and sawe that him selfe had broken

Choler dark-  
neth iudge-  
ment and per-  
uerts the truth

*Augustus* con-  
celled by  
*Ambrosius*  
and *Theodo-*  
*sius* by *S. Ambro-*

POLITIQUE DISCOVERSES.

*Epb. 4 26.*

The manner of  
the Pythagori-  
ens.

*Plato.*

*Seneca.*

A remedy  
against cho-  
ler.

The fagots  
of the iudges

*Socrates.*

*Archibius.*

the law *Iulia*, which condemneth the adulterers, he was so mad with him self that for a time he abstayned from eating *Saint Paule* coun-  
selleth vs *That the Sonne go not down vpon our wrath*. The manner of the  
*Pythagoriens* was much commended, that when they had once vt-  
tered their choler, they would take one an other by the hande, and  
embraße one an other before it was euening. And *Plato* beeing de-  
maunded how he knew a wise man, answered, *when beeing rebuked he*  
*would not be angry, and being praised he would not be too proude*. *Seneca*  
wryteth, that such as taught to play, at fence, and to exercise the bo-  
dy, commanded their schollers in no wise to be cholerick, because  
that cleane marred the arte: and he which is not able to bear a little  
iniurie, shall in the end haue one mischiefe, heaped on an other. And  
against this it is thought an excellent remedy not to be delicate, nor  
too light of beliefe, nor to thinke, one may contemne & iniury one  
as he listeth, nor to haue a will thereto, and to vse delays and pro-  
traction of tyme. As *Plutarque* wryteth, that the carryinge of bun-  
dels of stickes bound together, vpon pollaxes, was to shew that the  
wrath of a Magistrate, ought not to bee prompt and lose; for that  
while leasurelye, those bundels so bounde together were losed, it  
brought some delaye & space to choler, which buyeth her pleasure  
with perill of lyfe, as sundry Poets haue written. And there is no-  
thing that men dare not aduenture and comit, when they are infla-  
med with anger, except they retaine the selues vnder the obedience  
of reason: For as *Socrates* sayd, it is lesse daunger to drinck intempe-  
rately of puddle or troubled water, then to glut ones appetite with  
reuenge, when mans discourse and reason is occupied with furye,  
and besides him selfe, before that he be settled and purified. And *Ar-  
chytes* sayde to one that had offended him, I woulde punish you  
for this geare if I were not in choler. And to brydle such choler  
it is not euerye mans skill, except hee haue beene vsed to it of a  
long time: consideringe that nothing can be comelye nor honest,  
if it be spoken sharply, and in choler. The *Pythagoriens* in lyke sort  
by the allegoricall commandement, that they should not leaue the  
bottome of the pot or caudern, imprinted in the ashes, would teach  
according to *Plutarques* opinion, that no marke or apparent shewe  
of choler shoulde remaine, the which as *S. Chrysostome* saith, is a fire, a  
hangman, a most difformed drunkennes, and a mad dog that kno-  
weth noman. Therefore it was that they of old time, by the diffor-  
med monster of *Chymera*, which spit fire, described choler, and as  
they which are possessed with vncleane spirites some at the mouth  
and



## OF TRUTH AND LYING.

and swell, so the spirit, and speech of cholerike persons someth, and often times dangerous discourses scape thē. Which was the cause that *Alexander, Menander, Seneca*, & others haue written, how choler proceedeth of basenes of minde, as also we see it more incident to weome then to men, & to the sick more then to the whole. And the fault is so measured, as he to whom the offence is committed is perswaded. But by how much more the fault is greater, so much is his humanity the more to be cōmended, when he pardoneth without being moued. & the offender by so much the more bounde, in that he seeth his submissiō accepted for reuenge & satisfaction. The destruction of 15. thousand soules, was attributed to the choler of *Theodosius*, which afterward he greatly repented him selfe of. It was likewise the death of *Aurelian*, and of the cruelty of the Emperour *Valentinian*, as *Macellinus* wrot: the which so raigned in him, that if one had spokē but one word that had misliked him, he wold chāge his color & voyce & he committed much vniustice, in hinderinge true iudgement, in the end it was the cause of his death, and his intrals were so terribly burned, that there was not found so much as a drop of blood. Others were of opiniō that he broke a vaine in crying. Yet *salust* thinketh, that that which in priuate persons is termed choler, in great ones is called fury & cruelty. *Plutarque* likewise attributed the ruine of *Sertorius*, to that he was so cholericke, which made him so vnaccōpanable, & vnmeet to liue among the society of mē. As also did *Valerius*, the death of *Caesar*, & *Sueton* greatly blamed for the same *Tiberius* & *Nero*. In like sort, to those, which had armes so insolently of themselues, that they would cōmand the very lawes to cease, the administratiō of iustice was euer denied. And for the maintenaunce of both, iustice was referued to the Iudges, and to such as force was committed, it was straightly commanded them to obey iustice, and that she aide force with good counsell of which if it bee once destitute, greater harme ensueth then good. And amonge all estates, it is required, that they assemble a counsell, to aduise what may be profitable. But as the goodnesse of shippes is best perceiued in a storme, so doth a good vnderstanding moste discover it selfe, when hauing iust cause to be angrie, the minde is for all that quiet, and the iudgement setled. And it is the property of a magnanimous hart to despise iniuries, which we read was euer don by great personages. And *Dauid* made no account of the words of *Semei*, nor the kings *Antigonus, Philip*, and *Pericles*, of those whom they heard reuile them. *Salomon* sayth in his *Prouerbes*, that *A man*

Many mischiefs haue ensued choler.  
The death of *Valentinian*.

*Sertorius*.  
*Caesar*.

How a good vnderstanding is discovered.

POLITIQUE DISCOVRSES.

*inclyned to wrath, shall quickly be destroyed.* And compareth a cholericke man, to a City ouerthrowne : and *Salon* maketh him like to one that neither cared how he losse friendes, nor how he procured enemies. And in the first of *Ecclesiasticus* it is written, that *rashnesse in anger breedeth destruction*, the which proceedeth not, but of the inflammation of the blood about the heart, of too great a heate and sodainnes, the which by no meanes yeeldeth the leasure, to vnderstande the circumstaunces which reason teacheth which a man that hath receaued an iniurye ought to keepe and obserue, as aboue I haue touched, and it is onelye longe sufferinge that in the ende byteth. And to pardon, is a signe of a heroicall and noble heart : and as *Homer* wryteth, the more excellent a man is, the lesse is his anger burninge, and euerye gentle hart is easelye contented. *Saint Paule* wryteth to the *Collossians*, *As the elect of God holye and beloued, put on tender mercy, kindenesse, humblenesse of minde, meekenesse, long sufferinge, forbearing one another, and forgiuing one another, if anye man haue a quarrell to another, euen as Christ forgave you, euen so doe yee. And aboue al these thinges put on loue, which is the bonde of perfection. And let the peace of God rule in your hearts, to the which yee are called, in one body, and be yee amiable.* They ought to be accounted wise, who knowing how apt of their owne inclination they be to choler, vfe notwithstandinge such remedies as they thinke fit to retyre themselves, either in bearing patiently, forgetting, pardoninge, moderating of them selues without beeing too much moued, or breaking that which is easie to be dashed in peeces of a seruauant, as did *Calias*, and *Cori*, or in burning their enemies letters before they see them, as *Pompei* did those of *Sertorius*, and *Cesar* those of *Pompei*. The holye scripture doth often times exhort vs to forbear one another. And whereas *Saint Paule* writeth that we shoulde portion a like to one another charges, hee vnderstandeth infirmities. *Dion* after hee had restored his countrie againe to libertye, was counsell'd to put to death one of the greatest enemies that he had now fallen into his handes, but he sayd that he had long agoe learned to surmount wrath, enuy and all euill will, whereof the prooffe consisted in behauing ones selfe temperatelye and courteouslye towards his enemies, and that he rather chose to surmount in bounty and courtesie, then in power : reuenge proceeding from a base minde. We ought then to shun all suspition of contempt and audacity, rather casting the fault vppon the ignoraunce, mistaking, or lacke of those which haue offended vs, to the ende we may escape that

*Ecc. 1. 27.*  
Rashenes in  
wrath whence  
it proceedeth.

To pardon is  
a testimony  
of a valiant  
minde.  
*Col. 3. 12*

VVise dome  
is scene in  
reparing of  
choler.

To forbear  
one another.  
*Dion.*

## OF TRUTH AND LYING.

that vengeance which is so often forbidden of the Lorde, and which proceedeth from the same spring, as doth the iniury, and offence. Notwithstanding, that anger is not to be blamed, which is vsed sometimes to make men amende when they haue done a fault. For as *Aristotle* writeth in the fourth of his *Morales*, euen as disordinate anger is a fault, so is sometime the want of moderate choler, or rather hatred of vice. And it seemeth that they, which are not angrie, when it is required at their handes, to feare offences, are very euill aduised and expose them selues to manye iniuries. For this cause *Plato* called anger the sinew of the soule, for that it serued to encrease valour, being moderate, and temperate. And *Aristotle* writeth that it is an armour to vertue, but such a one as rather mooueth vs, then is ought mooued it selfe. *Lactantius* in his booke intituled of the wrath of God, c. 17, writeth, that it is necessary, that those things which are nought, should displease such as are vertuous persons, and that hee which is displeased at euill, should be mooued when he seeth it wrought, so wee doe decline to vengeance, not because men haue offended vs, but to the end discipline may be kept, maners corrected, and licentiousnes repressed. This kinde of choler is lawfull, which as it is necessarye to man for the amendment of lewdnesse, so is it found in God of whome man taketh example: for as much as we ought to chastise our subiectes, so ought God to repress the vices of each one. And to bring this to passe it is necessarye that he be angry, and that it is naturall and good to be mooued and stirred to wrath. Therefore, anger ought to be defined, a motion of the spirite, lifted vp for the repression of sinne. For the definition which *Cicero*, maketh of the desire of reuenge, is not much different from this, but that anger which we call choler, or fury, ought not to fall within man, being a thing vicious & vnprofitable. Notwithstanding I am of opinion that the diuines will not be of *Lactantius* his mind, in that he attributeth any passion to God: for he worketh nothing either with greif or paine. The old prouerb holdeth that an Ant will be angry, and yet we are not able to discerne when she is moued, much lesse in God whose workes are vnsearcheable, and passe the capacitye of our vnderstanding. Albeit the holy scripture doth often apply it selfe to our fashion of speech, who trouble our selues with passions, in taking pittie, or in punishing, or in seeing some disorder. And *S Paul* writeth that of our own nature we are the children of wrath, from whence we are deliuered by Christ Iesus our mediatur. *David* sayde *Psa.*

Anger allowed.

Anger the sinew of the soule.  
*Lactan. de ira Dei cap. 17.**Lactant* his error.  
Definition of anger.*Eph. 2. 3.*  
*Rom. 6. 23.*  
*Psal. 103. 10.*



POLITIQUE DISCOURSES

103. that God hath not dealt with vs, after our sinnes, nor rewarded vs after our iniquities. And Psal. 86. he calleth him a pitifull God, and mercifull, slow to anger, and great in kindnes and truth And Psal. 145. That the Lord is good to all, and his mercies are ouer all his workes. The which is likewise repeated in Exodus 34 Numbers 14. Nehemiah 9. Jeremiah 15  
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 Math. 25. nor to molest the widowes, and fatherlesse. Exod. 22. The holy scripture speaketh of the old and new man, and of the circumcision of the heart. So meant the Philosophers when they sayde we were made of two partes, and that he which made the worse, subject vnto the better, was counted continent: and contrariwise, he which made the brutish and vnreasonable part of his mind, to preceed and commaunde the more noble, was accounted incontinent and worse then it. For this cause is it required, that thorough the bit of reason we put backe and tame that felonious courage of ours, to submit it vnto the moste milde yoke of the holye lawes of God, which so much recommendeth vnto vs, peace, patience, and mercy. *Valerius* and others haue written, that iniuries are surmounted thorough courtesie and bountye, not by the reuenge of a new hatred. And *Cicero* in his Oration for *Murena* and *Demosthenes* particularly, in that he made before *Alexander* the great, to hinder the siege of *Athenes*, do amply shew, that it is an act nearest approaching vnto diuinity, to vanquish the ones owne courage, repressie his wrath, moderate victory, amplifie the dignity of ones enemy, commande ouer ones selfe, and not too much to trust in anger a mortall enemy to counsell. For as our saujour Christ sayde the violent that is to say such as can commaunde ouer them selues enter heauen. The auncient custome obserued among the Princes and gentlemen of *Fraunce*, written by *Agathius* deserueth here to bee recited: that when any one had a quarrell or was at variaunce with an other, a great number of gentlemen woulde presently present them selues in armes, and constraîne those that had a minde to fight, to ende their controuersie, by lawfull and amiable meanes: which occasioned the subiecties, a great deale more willinglye to applye them selues to iustice, which they sawe so much esteemed amonge their Lordes and Princes. And it was one of the chiefe articles, in the leage

The aunci.  
 ent custome  
 of the french

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leage of the *Grecians* and all allies, to vndertake nothing by armes but by iustice. The Philosophers set downe foure powers to rule in the mind, reason, will, anger, and concupiscence: in which they lodged foure vertues, to euery one, one, Prudence, iustice, fortitude, & temperance. So as they made choler to serue to fortitude, so it be not infirme, or out of square.

4. porters  
in the soule.

## CHAP. 25.

Of the error of some Authours which haue praised promise breakers and the cruel, of punishments of such, what our gettings and dealing with the great ought to be, aduertisements to the readers, and of pardonings.



Euer found it a very strange matter in diuers authors who lacked no iudgement at all, in that they produced those for example, who during the whole course of their conquestes violated their faith with sundry Princes, and esteemed it verie necessarye for a great Prince that he should learne to deceaue. I do not in like sort approue the opinion of *Lyfander*, that where a Lions skin will not suffice, it must be patched vp with a foxes: confessing in deed that the truth is better then falsehoode, but that the dignitie and price of each of them ought to be measured, and turned to commodity and profit, saying further that children must be deceaued with trifles, & men with othes. The which likewise the tyrants *Dionisius* and *Policrates* were wont to say, authorising impietye lying and deceit. Which maxime hath been followed of sundry Princes, as king *Pirrhus* confessed him selfe to the *Athenians* in recompence for their good cheere, counselling them euer to distrust all tyrauntes, because they did euer obserue or breake their faith, accordinge as they serued their turnes in their commodities, profit, or ambition. As in *Thucydides* an *Athenian* embassador sayd, that a tyraunt is a friende and enemy according to the time and season. There is likewise an *Aleman* prouerbe, that it is for noble men to promise, and clownes to obserue. And in *Sophocles*, *Ulysses* taught *Neoptolemus* the sonne of *Achilles*, to deceiue by lying: and whereas the saide childe demaunded how it was possible to lye without blushing he answered that such was the vse in the trafficque of men, and that one neuer is to bee ashamed where anye profite maye bee reaped. The which that wicked Emperour *Caligula* in lyke sort sayde, praylinge impu-

It doth not  
become prince  
ces to vie de  
ceate.

*Lyfander.*

*Dionisius,*  
*Policrates,*

*K. Pirrhus.*  
An *Aleman*  
prouerbe.

*Caligula.*

POLITIQUE DISCOURSES

impudencie . Moreouer I approue no whit at all the sayinge of  
*Thrasimachus* the *Calcedonian* , that the pleasure and profit of Prin-  
*Anaxarchus* sayde vnto *Alexander* when hee sawe him so much vexed, for  
the death of his friend *Clytus*, whome hee had slayne, that *Themis*  
and *Iustice* were set of each side a kinge to confirme his faultes:  
nor that which that vilanous step-mother sayde vnto *Caracalla*,  
that whatsoeuer hee listed was lawfull for him . But we will  
mayntayne that God, and the lawes are set ouer kingdomes, to  
puniſhe such as violate the Maieſtie of the lawes, and that right  
blyndeth the profite and pleasure of Princes, and that nothinge is  
lawfull, saue what the lawes permit . And it is certayne, that the  
higher any personne is exalted, the more ought he to shew him selfe  
vertuous and true, as aboue we haue noted . And in all actions a  
man must consider, the motive, roote, and counsell, with sundry o-  
ther circumstaunces, and therein discouer, if there haue beene anye  
cloaking, infidelity, trompery, perill or deceit, that the bare matter  
maye be perceaued, and confront what ill soeuer is founde vnder an  
apparaunce of good, knowing that an euill beginning, can not but  
leade an euill ende . And if we shoulde take awaye this firste excel-  
lencye of suddaine conquestes, we shall finde a tragicall issue, and a  
chaunge in extreame calamities . As *Quintus Cursius* wrote, that  
power gotten by mischiefe endureth but a while . The which likewise  
the Prophetes besides experience doe in sundye places witnesse.  
And the Duke of *Valentinus* Sonne of Pope *Alexander*, and  
others which *Michiauel* set before vs to imitate, haue had moſte  
miserable endes, after hauing beene made a laughing stocke vnto  
their enemyes . And the sayde Authour hath not without iuste  
cause had his qualities paynted out by *Paulus Iouius*, as one  
ignoraunt both of G D D, and learning, and so censured by the  
counsell of *Trente* . And as accompanied with truth and vertue  
euerye kinde of lyfe is sweete and easie, so doth there euer  
ensue lyinge, sorrowe, payne, losse, repentaunce, and care, and it  
is vnpossible to haue anye ioye or contentment, if quietnesse of  
the minde, constancy, pietie, iustice, and full assuraunce haue not  
layde the foundation . And a good conscience carryeth a calme  
with it selfe, which can not be found in falsehood against promise, &  
trust, the which as euery other kind of wickednes, is the occasion, and  
bruer of her own tormēt, being a maruailous worker of a miserable  
life, with great shame suffering many frightes, furies and perturba-  
tions

God and the  
lawes govern  
kingdomes.

In all actions  
vwhat is to  
be consider-  
ed.

Power ob-  
tained by  
mischiefe of  
small durance

D. of Valen-  
tinus.

Michiauel a  
pernitious  
author.



## OF TRVTH AND LYING.

tions of the minde, full of vnquietnesse and sorrowes, as *Jeremie* <sup>11.2.</sup> the Prophet witnesseth. And not without cause did *Isocrates* entreating of peace, compare such men to Wolues and beastes, who while they thinke to rauen vpon some pray cast them selues headlong into the snare, or toyle. And we may saie with *Dauid* that iniquitye is seated in a slippery and daungerous place. *I haue seene* <sup>Psal. 27. 15.</sup> *the wicked strong and spreading it selfe like a greene Bay tree, yet I passed away and loe he was gone.* For since that God is true, iust, constant and like vnto him selfe, his iudgements are euer founde a like against all the enemies of the truth, as it is sayde in *Jeremie*, and in *Ezechiel* speaking of *Sedechias*. <sup>Jer. 34. 1.</sup> Thinke you it is possible, for him that breaketh his promise, longe to endure and raigne? And since that *Isaiah* tearmeth *righteousnes the mother of peace*, we must no whit maruaile if lying, and treason be punished by warre, plague, famine, sedition, and disorders in a realme: or if that which is attained by leasing, and lewde meanes, be called by the Prophets a fire brane wherewith one burneth his owne house, a heape of earth which one causeth to fall vpon him selfe, and a pit to stifle and bury ones selfe in, and as siluer put into a rented sacke, *Euripides* in like sort esteemeth whatsoeuer is vniustlye added to a house, as a plague and infected ayre, and euerye man maye perceiue suche gotten goods melt away as snowe. This is it which *Salomon* meaneth in the ende of his first chapter of *Proverbes*, <sup>Pro. 1. 32.</sup> *that the prosperitie of fooles destroyeth them.* I will not here forget, what *S. Chrysostome* writeth of vpon the fift of the first to the *Corinthians*, that a little gayne fraudulently gotten, is often times the occasion of the losse of great wealth though well come by. And in vaine do men locke their chestes with cheynes, springes & padlockes, when they haue enclosed therein deceit, a most violent theife, which desperfeth what euer it findeth within the coffer. We read in his- <sup>Dan. 11. 45.</sup> tories and in *Daniel*, the miserable ende of manye, and among other of *Nabuchodonosor*, and of *Alexander* the great, who left nothing to their heyres but their wickednes. We read likewise in the *Proverbes*, <sup>Pro. 11. 4. & 20. 17. & 21. 7.</sup> *that the riches of the wicked auaille not in the day of wrath, and that the breade of deceit is sweet to a man, but afterwarde his mouth shal be filled with grauell. And that the roberie of the wicked shal destroy them:* For iustice beeinge remoued euery state falleth to ruine, and an inheritaunce hastily purchased shall not be blessed. And God sayth by *Jeremie*, <sup>Jerem. 17. 11</sup> *that as the Partrich gathereth the young which she hath not brought forth, so he that getteth riches and not by right shal leaue them in the middest of his dayes, and at his ende shal be a foole.* And he pronounceth a curse on his head, that buildeth

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An admonition to the nobility to keepe their promises faithfully.

To negotiate with princes.

Crueltie

Pro. 10. 28.

Exo l. 34. 5.

deth his house by vnrighteousnesse. And in *Tobie*, and some of the *psalmes*, a little is more worth with right, then much heaped vp in iniquitye. And it hath not without cause bene saide in auncient time, that whatsoeuer vice buildeth, it destroyeth. Which beeing well considered it ought to stirre vp all maner of persons, who will not degenerate from the auncient nobilitie which hath taken foot and sure foundation vpon vertue, to be true and keepe their promises, what soeuer should chaunce to happen, and not to seeke ought but by honest meanes. For if you will exempt iustice and truth out of a gouernment, it is then no more then a very robbing, as *Sainct Augustin* affirmeth. And for as much as the inconstancy of Princes and almost of al other kind of men is sufficiently apparant, and sundry inconueniences haue ensued, where too much trust hath bin yeelded, the wiser sort and best aduised haue stooode vpon their garde, haue not been too light of beliefe and haue so prouided that men shall not easelie breake their faith with them or surprise them. I thinke likewise that they haue heald a verie absurde opinion, that commende crueltie in gouernours. For he which delighteth in taxing can neuer be beloued or esteemed of. I coulde answere them as king *Alphonfus* did that such men deserued to be gouerned by Lions, Beares, Dragons, and such like beastes. For as *Salomon* writeth *the Kinges throne shal be established with mercie*, the which togeather with subiectes loue and iustice is the very chaine that holdeth togeather and maintaineth an estate, and not force, feare, or great gardes as *Dion* declareth in *Plutarque*. God beeing willing to make him knowne to *Moyse*, calleth him selfe *the Lord, the Lord, strong, mercifull, and gracious, slow to anger and abounds in goodnes and truth*. And the *Grecians* called the king of their Gods *Melchins*, that is to say sweete as hony. And the *Athenians* called him *Memactis*, that is to say succourable. And the holy scripture and sundry Philosophers calleth him a Father, a shepheard, a refuge, and protectour of his people. For to murder and torment is the office of a Diuell, of furie, of a hangman & not of a king or honest man. And subiects ought otherwise to be accounted of then as slaues, as *Bartole* in his treatise *de regimine ciuitatis*, declareth it vpon the seuenth of *Deutronomy*, where kinges are exhorted not to lift their harts vp aboue their brethren, amonge which God had made choyce of them. For the puissance of a father, as *Martian* the Lawyer wrote *l. f. de paratid.* consisteth in pietie and mercy, no whit at all in rigor. It is written in the second of the kings how the cruell *Senacherib*, after the angell had put to death 155000.

of

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of his men, was himselfe slaine by his owne children, And in the same booke he writeth of sundry kings and queenes, abandoned of God, pilled, and murdered for their cruelty. Like ende had *Ptolome* surnamed the lightning, & *Ptolome Lamious*, that is to say the babler. *Cambyses* killed him selfe with his owne swoorde, *Xerxes* was slaine by his vnkle *Seleucus*: *Nicanor* killed by *Ptolome Kerapnos* *Antiochus Ierax* surnamed the sacre, because he liued vppon pillage was in like sort slaine: as also was *Seleucus* surnamed the lightning because of his violence. *Antiochus* the great, pilling of the temple was slaine of his people, as were *Epiphanes*, and *Eupator*, & the histories are full of an infinite number of others which had like ende for their crudtye and couetousnes. A man may see in an apology of *Saint Ciprian* against *Demetrian*, the names of those which persecuted the church, and how they haue beene punished, holding it for a maxime that there was neuer no crudtye vsed against the Christian church that was not in shorte tyme after reuenged. *Aristotle* exhorted *Alexander* to doe good to euery one, and not to be cruell, rather to be praised for his clemency then conquests. It is written of *Theodosius*, that when he deliuered his swoord to his Constable, he willed him to vse it only against malefactours, and if he commaunded any thing cruell or vniust, then hee should draw it againste him selfe. As also the kinges of *Aegipt* would sweare their Iudges, that they shoulde not obeye them in ought they demaunded of cruell, vniust, or against the lawes. The like did *Antiochus* also write to the Cities vnder his obedience, that they should obey and keepe such his commaundementes, as oppressed none.

*Antoninus Pius* held opinion of *Scipio Africane*, that he rather chose to preferue one of his subiects, then slay one thousand of his enemies. Which I greatly with all kinges would obserue. *Marecellinus* termeth the vice of crudtye, the boche of the soule, proceedinge from the feeblenes and basenes of the hart. And the sayd *Antoninus* sayd, that nothing rendreth an Emperour more famous among al natiōs then clemency, & vpon this and graciousnes, is the assurance of the publike weale founded as *Valerius Publicola* repeateth in *Titus Linus* and *Plutarque*. And *Antigonus* was wont to say that Clemency worketh more then violence. One of the interpreters of the Bible councelled *Ptolome* to vse patience and longe sufferinge, imitatinge the sweetnesse of God to the ende hee mought reigne well. And *Marrinus* the Emperour wrote to the Senate, what good is there in Nobilitye, if a Princes hart be not replenished with bountye and

Princes murdered for their crudtye.

The enemies of the church punished.

*Theodosius*.



POLITIQUE DISCOURSES

*Pericles.*

*Phocion.*  
A braue an-  
fwere of K.  
*Francis 1.*

*Tales.*

*Eccles. 10. 10.*

*Esther. 13. 2.*  
*Pittacus*

and sweetnesse toward his subiectes? *Plutarque* mentioneth of the great captaine *Pericles*, that when his friendes came to visite him in his sickenesse, and had put him in minde of the great exploits he had made, of his victories, eloquence, wisdom, and other singular vertues wherewith he was endewed, hee then made them aunswere, you cleane forget the principall, and which is to me the most proper, that hetherto I neuer in my life caused any man to weare a mourning garment. Which was in like sort reported of *Phocion*, in respect of his great clemency. With this agreeth that article of the aunswere made by the late great kinge *Francis* of famous memory, to the supplication, of those of *Rochel*, & of the Isles adioyning, which greatlye deserueth not to bee forgotten. Let others do, and rigorously exercise their power, I will be alwayes as much as in me shall lye, prone to pitie, and mercy, and will neuer vse my subiectes, as the Emperour did them of *Gaunt*, for a lesse offence then you haue committed, which causeth him at this instant to haue bloody handes and I thanke God mine are as yet without any stayne of my peoples blood, also he hath togeather with the effusion of his subiectes blood, and the losse of so manye heades and foules, lost likewise their good willes and hartes for euer. And after the king had thoroughly forgiuen them, he caused the prisoners to be deliuered, the keies and armes of the city to be rendred, all his garrisons to be voyded, and their ancient liberty and priuileges to be againe fully restored vnto them. If I were not afraid I shoulde be too tedious, I coulde shew a number of miserable endes that chanced to other Emperors and kinges for their crueltie. *Tales* the chiefe of the seuen wise men of *Grece*, being demanded what in all his life seemed most strange vnto him, answered an olde Tyrant. Which agreeth with the saying of *Ecclesiasticus*, that all tyranny is of small indurance. And in the rest of the history of *Hester*, *Artaxerxes* said that he purposed with equity alway and gentlenes to gouerne his subiectes, thereby to bring his kingdome vnto tranquillity, that might safelye liue in peace. And *Pittacus* said that a Prince by nothing becometh more glorious, then when he maketh his subiects to fear not him, but for him: the which was alwaies in time paste reported of the french men. And not only the tyrants them selues haue beene hated and defeated, but what soeuer they haue besids taken pleasure in: as after that they of *Ariginta* were deliuered from *Phalaris* that great tirant, they by and by published an Ediſt, that from that day forward it shall bee lawfull for no man to weare any garment of blew,

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blewe, because his garde were euer wont to weare cassockes of the same colour. And after the death of *Domitian*, they defaced his name in all places. And the moneth of *October* was no more called by his name, as hee had ordayned it, nor *April* by *Neroes*, nor *May* by *Claudus*, nor *September* by *Tiberius*, cleane defacing their tyrannicall and vnfortunate names. *Philip* aunswered such as ad-  
Philip.  
 uised him to plant garrisons in the cities of *Greece*, which hee had conquered, that hee rather chose to be called for a long time cur-  
 teous, then for a short time Lorde. And as the wise man writeth in his *Proverbes*: *In the multitude of the people is the honour of a King,*  
Prov. 14. 28.  
*and for the want of people commeth the destruction of the Prince.* Sundrie haue sayde, that as hee which diminisheth his troupe, can neuer be termed a good heardman or shepheard, so hee which causeth his subiectes to be vniustly murdered, can neuer bee accounted a good Prince. The Emperour *Rodolph*, was wont to saye, that hee  
Rodolphe.  
 greatly repented, that euer hee had beene a seuerer Prince, but neuer in that hee had beene gracious or bountiful. *Martian* and sun-  
Martian.  
 drie other Emperours haue beene of opinion, that a Prince ought neuer to enter into warres, if conueniently he mought auoyde it, and retaine peace. For this cause, wee ought not to read *Machiavel*, and such like authors, cleane voide of conscience, foresight, & religion, but with great iudgement and discretion, without trust-  
Discretion required in reading  
 ing too much vnto them; and to confront their writings, and whatsoeuer else they haue taken of tyrants qualities, with Cannon rules and honestie, *trying all things, and keeping that which is good:*  
1. Thes. 5. 21  
 according vnto the councell of *S. Paul*, in his first Epistle to the *Thessalonians*: and of *S. Ierom* in his Epistle to *Minerius*, by following the example of exchangers, which trie their good money from the counterfeit. The which Saint *Augustine* in his seconde  
Aug. 1. de doctr. christ. c. 3.  
 booke *de Doctrina Christiana Chap. 3.* applyeth vnto the Philosophers bookes, to the ende they mought serue to good vse, takinge them backe againe of them, as of vnlawfull possessors. It is also verie requisite, as I before mentioned, wee should obserue, how sundrie hystoriographers, and in especiall the *Italians*, do neuer measure their actions by the intention and conscience, or accordinge vnto the infallible rule of the worde of God, but by the euents, and their owne ableness, cunninges and subtleties, euer in applyinge their vaine discourses, to their ende which they pretende, without any consideration whether it bee vertuous and lawfull or no. And in this respect haue they giuen the name of Prudence vnto  
 I. some,

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some, which haue beene moſte wicked, and miſerablye haue ended their liues: and to ſtrangers which haue been endued with a good conſcience, magnanimitie, and haue dyed happely, do they yelde moſt reprochfull names. And wee muſt confront their reproches with other auſthors more worthie of truſt, and with the times, circumſtances and behauiours of thoſe whome they write of. I do not for all that any whit allowe the vniuſtice which is committed in not puniſhing ſuch as are lewde. For as the King *S. Louis* was wont to ſaye: A Prince which may puniſh a fault, and will not, is as much culpable thereof, as if hee had committed it him ſelfe.

A fault not  
to puniſhe  
malefactors.  
*K S. Louis.*

And that it is a worke of pitie and not of crueltie to doe iuſtice: and that *he which iuſtifieth the wicked, is not in leſſe abhominacion, before God, then he which condemneth the iuſt*, as *Salomon* ſayde: *Homer* writeth that the ſcepter, and the lawes were giuen by God to *Agamemnon*, to the ende hee ſhoulde miniſter right to eache one, and that *Iupiter* had *Themis*, that is to ſaye right and iuſtice ſet by his ſide. And it is commaunded, that the murtherer ſhoulde bee pulled awaye from the verie alter, that hee may dye, and bee puniſhed without remiſſion. The which is marueilous ſtraitly obſerued in *Suiſſerlande*. And God is alwayes like vnto him ſelfe executinge righteouſnes and iudgement vppon the earth, and hating all iniquitie and vice. *Sigismond* the Emperour hauing pardoned one of a murther, which afterward committed another, ſaide, that it was he that had committed the ſeconde, and that Princes ought not to diſpenſe or pardon, without verie vrgent cauſe, any which hath deſerued puniſhment. And if he cannot quite the ciuil intereſt of his ſubieſt, how can he quite the paine which God hath ordained by his lawe? And often times too great meekenes cauſeth the magiſtrates and lawes to runne in contempt. And both the one and the other is to be founde fault with, if it be not tempered. *Saul* was reprehended of God becauſe hee ſlewe not *Amelec*. And the Prophet ſayd to *Ahab*, that he ſhould die becauſe hee had pardoned *Benadad* the King of *Siria*, who had deſerued death, as alſo becauſe he cauſed *Naboth* to be murthered. The holie ſcripture doth alſo teache vs, that the wrath of God is appeaſed by the puniſhment of the wicked, and that his vengeance extendeth ouer all people for their iniquitie, and contrariewiſe his bleſſing doeth ſpreade it ſelfe vppon whome ſoeuer hee chaſteneth. The wicked ſhalbe afraide and kept backe, but the righteous ſhal bee preferred from the contagion of them that worke iniquitie. For this cauſe

1. Sam. 15. 12  
1. King 20. 42  
2. 21. 16.



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cause the booke of the lawe founde againe in the time of *Iofias*, is called the booke of the alliance of the Lorde, the which hee commaunded the Priestes to deliuer to the King. *Samuel* followinge this rule put it into the handes of *Saul*, and according vnto the tenure thereof, *Iofias* yeelded himselfe the feodarie, and vassal of the Lorde. Likewise the lawe which was giuen in the Arke, was called the couenant of the Lorde. And *Salomon* saide vnto God: Lord, thou hast chosen mee to raigne ouer thy people, and to iudge ouer thy sonnes and daughters. For this cause our Kings were euer willing, that none should regarde the pardones they yeelded, if they were grounded vpon so yll a foundation. As also *Micheas* the Prophet detesteth, and curseth in the name of God all such as obey the wicked ordinances of Kinges, who for this cause haue had especiall care and commaundement to administer iustice, esteeming themselues rather armed with the sworde to chastise the wicked, then to repulse their enemies, and are the ministers of God for the peoples benefite, as the Apostle sayeth. And to this ende they establish good and learned Iudges in all places that are voyde of passions, if they followe the lawes; otherwise they shoulde bringe into the flocke the Wolfe, which they ought to chase away, and render themselues culpable of the death of those innocentes that such pardoned men shoulde kill, and so grace should neuer be without crueltie.

## CHAP. XXVI.

*The definition of Lying.*

THE Philosophers were neuer wont to content themselues in declaring the propertie of vertues, except they opposed vnto them their contrarie vice, to the ende, that the lothsomnes thereof being wel regarded, the other might be found more agreable. So haue we of purpose discoursed of the trueth, before we com to shew the vice of lying, the which we may define by a contrary significatiō vnto the truth whē one speaketh of things vncertain, contrarie to that which one knoweth, making thē seeme other then they are. *S. Augustin* writeth to *Cōsentium*, that it is a false significatiō of spech, with a wil to deceiue.

Definition  
of a lye

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Lyars lose al  
credit.

Socrates.

Achilles.

Ecclief. 20. 24.  
Leuit. 16. 11.

And when one speaketh more or lesse then is in deede, it is a member of iniustice, turning topsie turuie all humane societie, and the amitie due vnto our neighbour: for since that speech is giuen vnto vs, to make manifest what we thinke, and to instruct his vnderstanding of whome wee speake: It is a foule fault to abuse it, and to behaue our selues in other sort towards our neighbour, then we willingly woulde he shoulde towards vs: for as much as hee which desireth and expecteth from vs the trueth is deceiued and led into an error: and hauing afterwarde in time discouered the lye, he will no more beleue vs, and wee shal lose the meanes to be able to instruct for euer. For lyars only gaine this, that albeit they say and speake the trueth, yet shal they neuer be beleued. And in the holy scripture idolatrie, hipocrisie, superstition, false weights, false measures, and al cosinages are called lying, to the end that by so disformed a name, we should the rather eschewe them. The liar is detested of God, and called double of heart and tounge, because he speaketh one thing and doeth an other. And for verie good respect sundrie of the auncient doctors haue written, that the trueth being depraued, there are ingendred an infinite number of absurdities, heresies, scismes, and contentions. And *Socrates* was wont to saye, that it proceeded from a good will, to enforce it selfe to remoue the foolish opinions of men, and that it was not possible for him to approue a lye, nor to dissemble the trueth. And *Homer* writeth of the great and valiant Captaine *Achilles*, that he did more hate and abhorre lying, then hell, or death. And it is written in the olde and newe testament, that God doeth abhorre all lying, and that the true, are gracious in his sight: yea, that a theefe is better than a man that is accustomed to lye, And lying is contrarie to nature, ayded by reason, and seruauant or handmayd to the trueth. It is written in *Leuiticus*: *Yee shall not steale, neither deale falsly, neither lye one to another.*

## CHAP. XXVII.

## The effectes of Lying.

At wickednes  
proceedeth of lying



*Hilo* in his first booke of the contemplatiue life, setteth downe, all kind of wickednes to proceede from lying, as all good doth from the trueth. And if wee wel consider the causes, of the seditions, troubles, heresies and quarels, which alter whole estates, publike quiet,

## OF TRUTH AND LYING.

quiet and mans conuerſation, we ſhall finde all to proceede from the infected fountaine of lying. And that *Achab* and the moſt part of the Kings of *Iſrael*, the Emperours *Nero*, *Commodus*, *Maximinus*, *Iulius*, *Valencius*, and ſundrie other as well of olde time as of ours, haue thereby beene ruyned. *Gehazi* the ſeruant of *Eliſha* was ſtroken with a leproſie. *Ananias & Saphira* fell downe dead. *Haman* was hanged on the tree he had prepared for *Mardocheus*. The hande of *Ieroboam* was dryed vp. *Craſus* King of *Lidia* draue away *Solon*, reiecting the trueth he had tolde him, which for all that afterwards ſaued his life, and *Dioniſius* the tyrant of *Sicil*, not being able to make his profite of that which *Plato* had declared vnto him, nor to waſh away the ſtayne of tyrannie, was conſtrained in his baniſhment to confeſſe, that that which he had hearde of *Plato*, made him the better able to carrie ſo great a change. Thorough a lye *Ioseph* was caſt in priſon, and *S. Chriſtoſtome* ſent into baniſhment, and an infinite number of other holy and great perſonages haue beene maruelouſly afflicted, and manie realmes and common wealthes haue euen had the verie beginning of their ruine from thence. The ſaide *Chriſtoſtome*, in the 28. Homelie vppon *Iohn*, ſayeth, that nothing is ſo vnſirme or vnconſtant as lying, for what ayde or piller ſo euer it can come by, it weakeneth ſo as it cauſeth it to fall of it ſelfe.

## CHAP. 28.

## The punishments of Lying.

**I**T is written in the Prouerbs: *He that ſpeaketh lyes, ſhal not eſcape*: and in the booke of wiſedome: *The mouth that ſpeaketh lyes, ſlayeth the ſoule*: and in *Eccleſiaſticus*: *The condition of liars are vnhoneſt, and their ſhame is euer with them*. The *Egyptians* ordained death it ſelfe for a puniſhment to periured perſons, and to ſuch as declared not the verie trueth, in their declaration which of neceſſitie eche one was to make yearly, both touching his name, and the meanes he had to nourish his familie. The *Scythians* and *Garamantes* followed the ſame lawe, and there was he condemned that had prognosticated any falſe thinges to come. The *Persians* and *Indians* depriued him of all honour and farther ſpeache which lyed. The *Gymnoſophiſtes*, *Chaldeans*, barred them



## POLITIQUE DISCOURSES

Nestorins.

Popiel K. of  
Pologne.Artaxerxes.  
Solon.  
Iosua. 9. 21.Traian.  
Cebalus.

Cyrus.

Alexander.

Deut. 23. 2.

them all companies & dignities, & condemned to remaine in perpetual darknes without speaking. And *Nicephorus* reciteth how the verie wormes did eat the tounge of the cosener *Nestorins* in his life time. *Monstrelet* writeth of *Popiel k. of Pologne*, who had euer this word in his mouth: *If it be not true, I would the Rattes might eat mee:* that he was so assailed by rattes in a banquet, that neither his gards nor fire nor water could preserue him from them. Other do assure vs that an Archbishop of *Magence* died of the like death. *K. Artaxerxes* made one of his souldiers tounge to be nailed with iij nailes that had made a lie. The lawes of *Solon* imposed great pains vpon such, & for that cause did the *Gabaonites* lose their libertie. The emperour *Traian* surnamed the good Prince, took away frō the sonne of *Cebalus* the kingdom of *Dace*, which we terme at this day *Trāsiluania*, & *Valachia*, only because he caught him in a lye, & told him that *Rome* the mother of truth could not permit a liar to possesse a kingdom. *Cirus* in like sort told the k. of *Armenia*, that is was most manifest, a lye was not capable of pardō, as *Xenophon* writeth in his 3. booke of his *Pedia*. After that one had red vnto *Alexander* the great a historie out of *Aristobulus*, wherein he had intermingled certaine counterfait praises, he flong the booke into the riuier, saying the said writer deserued to haue bin flung in himself: because men ought to studie to serch out the truth, without which nothing can be wel don, & that it was a shame & great damage, when a lye shold put good wordes out of credit. And he found fault with another, when he compared him to *Hercules*. If he had in this sort remained all the rest of his life, & that prosperitie & flatterie had not rendred himself more insolent, he had bin worthy of much greater honor. I could here verie wel alledge how in *Almanie* the lye hath bin alwayes extremely hated & shunned as it were a plague, & bastardes could neuer obtain the prise of any ocupatiō whatsoeuer, nor take degree in any art or science, as also in the olde testament they were excluded both out of the church & sanctuarie For they are euer in doubt which of the sundrie mignions that their mother entertained was their father. For this cause *Philo Alexandrin*, compareth those with Idolaters, who through ignorance of their creator and his bountie cal vpon many, & declareth that a multitude, as much to say as a pluralitie of gods is very athisme, & the grounde of lying, banishing for euer from thence life euerlasting.

## CHAP. XXIX.

*That the periured and blasphemers are detestable lyers, and the paines for them.*

Cicero

## OF TRUTH AND LYING.



*Cicero* was of opinion that there was no difference between the liar and the periured person, and that God had ordained to eche like punishment, and that he which was accustomed to lye, did easily periure himselfe. The which opinion fundry doctors of the church haue in like sort helde. Others notwithstanding haue thought that they haue offended more deeply, which abuse the name of God to confirme their lying, the which sort of people deserued death by the lawes of *Plato* & *Egypt*, as committers of sacriledge. And the Prophet *Ezechiel* calleth it the prophaning of the name of God, & the spoyling him of his trueth. He saith also that he which despiseth his othe, shall neuer escape. And it is written in *Ecclesiasticus*, that *A man that vseth much swearing shalbe filled with wickednes, and the plague shall neuer goe from his house*. Saint *Christostome* made fundrie homilies & sermons to the end we should hate & leaue all othes; & that there mought neuer be among men folowing the commandement of our sauour, but yea, yea, & nay, nay, without blaspheming the name of God by swearing. And he greatly marueiled to see vs so ready to obey the lawes & ordinances of Princes albeith they be very hard & vnreasonable, & that of Gods commandemēt so expressely giuen vnto vs not to sweare at al, we make so litle account, wherof also *Plato* greatly complaineth, and that men couer themselues with a lewd custom which euery man ought to enforce himselfe vtterly to abolish. The saide doctor in like sort writeth, that it is vnpossible that he which much sweareth, should not forswear himselfe. As wee reade of the othe rashly made by King *Saul*, whereby he was constrained either to put to death his innocent sonne, or to remaine periured: And God reuenged vpon his race, and people, the great slaughter that he made of the *Gabaonites* contrarie to the othe sworne vnto them by his predecessours. And the other tribes of *Israel* hauing sworne that they would not giue their daughters in marriage to that of *Beniamin*, because they woulde not breake their othe, chose rather to counsell them to rauish their saide daughters.

And *Titus Livius* sheweth that the *Petelins* in *Calabria*, & the *Saguntines* in *Spaine*, chose rather to dye a most miserable death, then to breake the faith they had plighted. It is written in *Zechariah*: *I sawe a flying booke, the length thereof is 20, Cubites, and the bredth 10.*

*Eccles. 21. 11*  
*Christostome.*

*Plato 2. de*  
*legibus.*

*1. Sam. 14. 39*

*Titus Livius.*

*zecha. 5. 2. 4.*

## POLITIQUE DISCOURSES

Agefilas.

Si duo de in. 3.  
 vlt. de cri. fel.  
 C. ad leg. iul.  
 vii.  
 C. l. 57. c. 18

Punishment  
 of periured  
 persons

Pro. 10. 31.

the curse whereof shall enter into the house of him that falsely sweareth, and it shall remaine in the middest of his house and shall consume it with the timber thereof, and stones thereof. Now that all is full of blasphemies, othes, and periuries, wee greatly ought to feare a most sharpe chastisement of the wrath of God, for so ordinarie a contempt of his holy name and followe the counsell of *Ecclesiasticus*: *Keepe thy mouth from being accustomed to sweare: for that carryeth great ruynes withall.* K. *Agefilas* hauing vnderstoode that *Tisaphernes* K. of *Persia* had broken the promise which he had sworne vnto him answered that therein he had done him a verie great pleasure: because that by his periurie he had rendred himselfe odious and enemie both to the Gods and men. And truly all policies and matches are cleane turned topsie turuie, if the promise be not obserued. *Titus Liuius* in the beginning of his historie, greatly commendeth the common wealth of *Rome* because it was gouerned by faith and simple oth, not by feare of lawes, or chastisements. It was also the principall charge of the *Censors of Rome*, as *Cicero* writeth to punish the periured, against whome there is great threatnes in the holie scripture: and in *Leuiticus*, not onely the periured man is condemned, but they which are consenting thereto and knowe him, & do not reueale him, to the end that the holie name of God be not prophaned, contrarie to the first table of commandements, which forbiddeth vs to take it in vaine. The which hath beene the cause that some diuines haue esteemed it a greater and more haynous sinne, then murder forbidden by the second table, the rather for that if proofes be wanting against the murtherer, men haue recourse to his othe. *Salomon* in his prayer that hee made at the dedication of the temple, demaunded the punishment of such as should periure themselues. The *Egyptians* and *Scythians* put them to death, the *Indians* cut off the toppes of their feete and handes, for an example to shew the offence they had committed against God and their neighbour. Saint *Lewys* the King caused their lips to be seared with a hote yron: in *Zuiserland* they fasten their tongue with two nayles, and in some Cantons they make them dye like felons, or pul out their tongue. And against them there are sundrie ordinances made by the Kings of *France*, which we ought to obserue, especially against blasphemers the which God in *Leuiticus* would should be stoned vnto death. It is written in the *Prouerbs*: *The tongue of the forward shall be cut off.* And *Iustinian* the Emperour ordained by sundrie lawes, that such should be executed. And not without



## OF TRUTH AND LYING.

without cause haue the diuines accounted blasphemie much more worthie of punishment then any other fault & wickednesse, which as *Samuel* sayth are chiefly committed against men, whereas blasphemies are directly against the honour of God and in despite of him. And by some decrees of the Court, they haue beene condemned to a most greuous fine and to haue their tongue perced thorough with a hot yron, and after to be hanged and strangled. It is worthy to be considered what *Iohn Viet* a Phisition in his historie of the deceites of diuels and sundry other writers haue testified of some that haue beene visibly carried away by diuels, in calling vpon them or giuing themselves vno them. Pope *Iohn* the 12. was deposed and afterwarde put to death, for hauing broken his othe made to *Otho* touching *Berangare*. *Iustinian* the sonne of *Constantine* the fourth, for hauing violated his faith giuen to the *Bulgares*, and periured himselfe in assailing of the *Saracins*, was deposed from his imperiall crowne and banished. I omit an infinite number of other, who haue receiued like punishments for their periuries. *Pericles* being required by a certaine friende of his to sooth a certain matter for his sake, answered: *I am thy friende as farre as the aultar*, that is to say so farre as not to offende God. To which that which is written of *Hercules* may be very well referred, that he was so religious and vertuous that hee neuer swore in all his life but once, and it was one of the first thinges that children were forbid as *Favonius* testified: and the better to retayne and keepe them from this vice, there is a very auncient ordinance at *Rome* that expressely forbiddeth them to sweare. And the Prophetisse of *Delphos* made aunswere vnto the *Lacedemonians*, that euery thing should prosper better and better if they forbad all othes. Also it was in no case permitted to the Priestes of *Iupiter* to sweare, for that often times an othe endeth in cursing and periurie. And *Strobens* writeth that for this cause the *Phrigians* did neuer sweare. They which periure themselves as an auncient father sayth very well, shewe suffycient testimony howe they despise God, and feare men. And if one thoroughly examined all estates, and whereto euery offycer is bound, to God, to the king and to iustice by his othe, hee should finde a maruelous number of periured. *Cicero* in his oration which hee made for *Ballus* sayth, that what oth soeuer he that is alreadie periured can take, yet must one not belecue him, and in the end shall carrie his own paine. For what shal remaine to God, if he be spoyled of his truth, making him a witnesse and approuer of fashood?

Therefore

Lib. 2. cap. 17

Iohn 12.

Iustinian.

Pericles.

Hercules.

Oth of magistrates and officers.

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Iosua 7. 19.

Therefore *Iosua* when he would haue had *Achā* to confesse the truth vnto him sayde, *My sonne I beseech thee giue glorie vnto the Lord God of Israel*, declaring that God is greatly dishonored if one periure him selfe, & by the like coniuration that the *Pharises* were wont to vse in the Gospell, it appeareth that they commonly accustomed this kind of speech. If we will then liue with quietnes of minde, without destroying our selues, we must eschewe all lying & periurie, follow our vocation, & obserue whatsoeuer we haue promised to God & men.

## CHAP. XXX.

*That lying, in doctrine is most pernicious, and that one ought carefully to search for the truth.*

Man treated  
for the ser-  
uice of god.



Godlines the  
scope of  
other vertues

Basil.

Very man confesseth, yea the very Pagan Philosophers, that men were created for the seruice of God, and that aboue all things they should make account of religion, which giueth the only meanes to vnite and reconcile man to God, for his saluation. *Cicero* and *Lactantius* in sundry places declare, besides that we find written in the old & new testament that onely by seruing of god men differ from brute beasts, and the good from wicked: and that the authoritie of Philosophie consisteth in the searching out of the principall end & soueraine good of man. And since that godlinesse is the scope of the rest, it is requisite that it be fixed; & vnmoueable, & yet ther is nothing wherein men erre so much as in that which ought to be most knowen. The cause of the error proceedeth, as in sundry places *S. Augustin* writeth by the testimonie of the scriptures, for that the most part measure, the said seruice rather according vnto their own blind braine, then by the rule giuen in the word of god, & according to our corrupt reason, through the hereditary fall of our prime parents, who were not able to comprehend (as the Apostle saith) the diuine & heauely things. From thence hath proceeded the multitude of Gods, when they haue thought that one was not able to suffice & prouide for all, & so were sundry kind of seruices in shew inuented which might please the common people & the creature taken in place of the creator, nothing in steed of infinit. *S. Basil* in a proeme writing of the iudgements of God, greatly lamenteth that the church was so seuered in diuisions. And searching into the cause thereof, he remembred, that passage in the booke of *Iudges*, where it is written, that *Every man did that which was good in his*

## OF TRVTH AND LYING.

his owne eyes. Since then that no error is so dangerous, as that which *Indg. 17.6.*  
 is comitted in religion, for as much as our saluation, quietnes, and  
 happines dependeth therō, it is very requisite that we apply therto *Error in reli-  
 gion most  
 daungerous.*  
 what sense or vnderstāding soeuer is within vs, & according to the  
 opiniō of S. *Augustin*, if it be a leude part to turne the waifaring mā  
 out of his right waye, then are such as teach false doctrine much  
 more to bee detested: because thorough such a mischiefe, they  
 leade men to destruction, turning them from the eternall felicitie,  
 and infecte the most pure doctrine which is our spirituall foode,  
 and so separate men from the catholicke church, without which is  
 no saluation. S. *Augustin* in his 4. booke of the Citie of God, repro-  
 ueth *Varro & Pontifex Scenola*, who were of opinion that it was very  
 expedient men should be deceiued in religiō, because that there is  
 no felicitie or rest, but in the certaintie thereof, and in an infallible  
 truth. And *Chrysippus* said, that without diuinitie, & the doctrine of  
 god none could take any principle at al in the discipline of maners.  
 And *Polibius* sheweth that there was nothing which so much aduā-  
 ced the *Romanes* as their religion, albeit it was not pure. S. *Paul* wri-  
 teth to the *Corinthians*, that he had prepared them for one husbāde, to *2. Cor. 11.2.*  
 present them as a pure virgine to Christ. And the Prophets cal lying ad-  
 ultery. And S. *Chrysostome* vpo the argument of the Epistle to the *Ro-  
 manes* sheweth, that al mischeif proceedeth frō the ignorance of the  
 scriptures, as our Sauour Christ imputed vnto the *Iewes*, that they  
 were deceiued not knowing the scriptures nor the power of God. *Matth. 22.*  
*Mark. 12.* And if it haue been saide of the auntient fathers, that the  
 word is a medicine to the greued spirite, a man may well say it is  
 also poison being falsly taught. The which moued the prophets &  
 Apostles so carefully to warne men to beware of false prophets, se-  
 ducers & wolues, which speake not by the mouth of God, neither  
 are sent by him, because there is no cōparison to be made, between  
 the straw and the corne, nor betweene an infected riuer and a good  
 spring. Againe we are exhorted, to stand in the wayes & behold and  
 to aske for the olde way which is the good way, and walke therein, *Jer. 15.4.*  
 to the end we should not wander from that life thorough desearts,  
 but find rest for our souls. And we read in the Acts of the Apostles,  
 that at the end of the sermons, euerie man searched the scriptures  
 to see whether those thinges they had harde were so. For God by  
*Isaiah* sendeth vs backe to the lawe and to the testimonie, because  
 if they speake not according to this woorde, it is for that there is  
 no light in them, as who would saye that they were abused and  
 remay-



## POLITIQUE DISCOURSES

remained in darkenesse. And S. Peter caught nothing when hee fished by night, vntill he cast out his net into the sea at the comādemēt of our Sauour, as some anciēt fathers haue gathered hereon. What euer we do without the worde of God profiteth vs nothing, and it shall be sayde vnto vs as in the first of *Isaiah*, who hath required these thinges at your handes? And if they say that the holy scripture is harde and not easely to be vnderstood, God protesteth in *Isaiah* that he hath not spoken in secrete, neither in a place of darkenesse, and his doctrine is not obscure nor doubtfull, but readie to instruct vs to perfection, to lighten vs, and guide vs to saluation. And in an other place he sayth that the word of God, is as the wordes of a booke that is sealed vp, to the vnbeleeuers. And Saint Paule wrote to the *Corinthians* that if his Gospel were hid, it was hid to the insideles that were lost. For this great Prince making his alliance with his subiectes and creatures to saue them, deliuered all in cleare and simple termes. And Saint *Augustine* writeth that whatsoeuer appertayneth to saluation is manifestly set downe in the scripture, and whatsoeuer is obscure in one place is manifested in another: and in the 15. Chapter of the same booke he giueth vs a notable rule howe to discerne figuratiue speeches: as if we be commaunded to doe well, straight wee are forbid the euill, and so is it no figure, for in that one shall finde the very scope of the scripture, to wit the glory of God and charitie; but contrariwise if taken according vnto the letter, if it seeme to commaund ill, and forbid the good, then may we easely iudge it to be a figure: whereof he giueth vs sundrie examples. And Saint Paul in his seconde to *Timothe*, sheweth that the whole Scripture, is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct, in righteousness, that the man of God, may be absolute being made perfect vnto all good workes. The holy ghost is likewise called the spirite of prudence and discretion, enterteyned by meditating of the scriptures, contrary vnto the Philosophers bookes where leaues are onely gathered, and not the trewe fruite. And after that the Prophet *Baruch* had set downe what a number of mischeifes grewe by the carelesnesse of hearing of the worde of God, and that we should drawe from the fountaine of wisdom, he exhorteth vs to *Learn where is wisdom, where is strength, where is vnderstanding, that we might knowe also from whence commeth long continuance and life, and where the light of the eyes, and peace is.* The holy Scripture is also called the worde of reconciliation, of life, of peace, and of saluation, and there is not almost one line thorough out the hole Bible, which doth not pull vs by the

Iohn. 11. 3.

Isaiah. 45. 19

Isaiah 49. 11

2. Cor. 4. 3.

2. Tim. 3. 16.

The holie  
ghost the  
spirite of pru-  
dence.

## OF TRVTH AND LYING.

the eare and sleeue to awake vs out of the sleepe of this world, and to pull vs out of the clammie vanities, wherein wee hange, that it may bring vs to the glory and presence of God, which is our saluation. The which moued S. *Augustine*, *Chrysostome*, *Ierome*, *Theophilact*, and other doctors, to exhort the laytie, the simple people, artificers and all kinde of persons, dayly to exercise themselves in the reading and meditating of the holie scriptures, adding that they which haue founde a golde, or siluer mine, trauayle to digge the earth, and endure most pestiferous ouerheating of themselves, so as they may gather some fewe drammes of golde and siluer, and ought we that haue so riche & precious a treasor in the holy scriptures, to neglect and not search it out being called therto by God? Yea wee see what toyle men take in haruest season, and yet howe slacke and sluggish we are to reape our celestially wheate. And the sayde holy scriptures are better vnderstoode of a modest idiote, then of an arrogant Philosopher. And as Saint *Basile* wrote the lambe wadeth thorough the streames of the scriptures, when the Elephant swimmeth. And in 119. Psalme, it is saide that this word of God serueth for a rule, and correction to youth, and lightneth and giueth grace to the humble. And the most auncient trueth, sayth *Tertullian* is the most certaine. It is also called a testament and alliance, because we finde therein the legacye of eternall life, and an immortall succession, in communicating of all the riches, merites and perfections, of our Lorde, and sauour Christ Iesus, thorough the fayth which we haue in his promises. It is giuen vnto vs, for a buckler defence, and safegarde against all assaults, for a present medicine, comfort, instruction, & counsell in all affaires, and for a guide to leade vs through the straights of this world. It is also called the square, balaunce, iudge of all nations, the Canon, and rule to liue well by, and the very touchstone which discerneth truth from falshood. And S. *Basile* wrote that it resembled a great shop full of all kinde of medicinable drugges, where each man might finde a fitte salue for his sore. And it is to be feared, which God threatned in *Ezechiel* that he wil take away the force of bread from the vnthankfull. And in *Amos*, that hee will sende a famine not of bread, but of hearing of his word. And in the *Apocalips*, that he will take away the candlestick, as much to say, as that his word shall be no more purely preached. And we ought well to weigh the saying of *Solomon* in his Prouerbes, that *where there is no vision, vnderstanding hereby the preaching of the worde, there the people decaye,*

For

The Scripture  
called a testa-  
ment and alli-  
aunce.

The Scripture  
called a  
square and  
balaunce.

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2. Pet. 1. 19. For this cause S. Peter exhorteth vs so to speake, as it be agreeable to the word of God, which he termeth to be a light that shineth in a darke place. And S. Paul requireth of vs that our charitie may abound in all knowledge and vnderstanding to the ende we might followe what were best, be entyre, and able to teach one an other, for as much as *Whatsoeuer thinges are written afore time are written for our learning, that we thorough patience and comforte of the scriptures, might haue hope.* This was the reason why the Councell of Carthage forbade anie thing to be reade in the Church but the very scripture. And the Emperour in the Code, sheweth the difference betweene the Catholickes and Heretickes, by the Apostolicall and Euangelicall doctrine. And *Constantine* after that he had assembled the Councell of *Nyce*, gaue in charge to three hundred & eightene Byshops which were there present, to followe this rule, that they should euer dissolue al questions, by the books of the Prophets, Euangelistes, and Apostles. The which Saint *Augustine* euer mainteyned, iudging all from thence. And the auncient fathers haue giuen three principall marks, by which the true religion may be discerned, that it serueth the true God, that it serueth him according vnto his worde, and that it reconcileth that man vnto him which followeth it. The shadowes are passed, and the vayle of the temple cleane taken away to the ende that all men might enter in. Our Sauour also in the praier that he made to god his father, whē he was readie to enter into the combat for our redemption, and to fasten our bondes to his crosse, prayed that he would sanctifie his in the truth: that is to say, that his Church might be adorned with the true light. The which I haue the rather amplified, because that *Pontanus*, & *Quintus Cursius* wrote that *Alexander* the great much commended superstition, accounting that aboue al other things it was that which guided & gayned the multitude. And it were a very easie matter to shew how much it preuailed for a time, and what multitudes of people haue bin easily drawne to embrace a strange & vntrue religiō. But to the end that we may both discern & shun the enimies to this truth, & folow the right way of eternal life, we must haue recourse to the fountaines of this doctrin, & meditate therin & on that which may concerne the glory of God, & loue towardes our neighbour, & oftē to pray vnto him which is the true wisdom, & take councell of the diuines, & pastors of the Church. For as the young plants, haue need of watering & our bodies of food, so must we for the sustenance of our soules, oftē cal the gospel to memory,

Rom. 15. 4.

L. cum flor. 107.

Cont. cret. l. 1.

c. 21. &amp; de ba.

cont. don. l. 5.

c. 17. &amp; cont.

max. l. 3. c. 13

Markes to

discerne true

religion

Superstition.

The gospel  
is the suste-  
nance of our  
soules.



## OF TRVTH AND LYING.

as it is cōmanded in *Deutronomie*, These words which I cōmand thee this *Dew. 6. 6.*  
 day shalbe in thy hart, & thou shalt rehearse thē cōtinually vnto thy childrē,  
 & thou shalt talke of thē when thou carriest in thy house, & as thou walkest  
 by the way, & when thou liest down & when thou risest vp. And S. Paul ex- *1. Tim. 4. 13*  
 horteth *Timothe*, to giue assēdāce to reading. For by that god speaketh  
 vnto vs, reformeth our life, inspireth into vs, & maketh sauory eter-  
 nall life, & strengthneth vs against the dangers of this world. The  
 saying of *Epictetus*, deserueth to be heregetly cōmended. If we haue *Epictetus.*  
 any vnderstanding at al (sayth he) what shuld we do but praise god  
 daily, & sing vnto him Psalmes, & actions of thankesgiuing? in dig-  
 ging & plowing of the earth, in trauail, & in rest. And what? o great  
 God, mighty are thou in hauing bestowed vpō vs, these thy instru-  
 ments wherewith we plough the earth, & more mighty which hast  
 giuen vnto vs hands, but most mighty in that thou hast giuen vnto  
 vs the increase, without thinking thereon, & to take breath in slee-  
 ping: for by no means can we attribute these things to our own in-  
 dustry: if I were a nightingale, I would do as the nightingales do,  
 but since that I am a reasonable creature, I wil praise God, without  
 ceasing, & so I beseech al you to do the like. *Simplicius* who trāslated *Simplicius.*  
 him, addeth, that he which is negligēt & slack in the seruice & ho-  
 nor of god, cānot be careful of any other cause. For this cause sun-  
 dry haue wel said, that religion did link & vnite vs together to serue  
 one God almighty, the sauour of vs, & that it was the guide of all  
 other vertues, & that such as do not exercise thēselues therein, are  
 like thē which go to the battaile without a weapō. Sundry likewise  
 affirme, that in our late nauigations they haue discouered sundry  
 sortes of people stragled in woodes, without either lawes or magi-  
 strats, but none without som seruice or shadow of religiō the which  
 as of antient time we haue bin taught, requireth of vs in substance,  
 that we render an entire obedience to God, that we consecrate to  
 his glory our thoughts, words & works, & refer our selues & what  
 euer is in vs, to his honour, and the succor of our neighbour, other-  
 wise it is but hypocrisie, & sacriledg. The which maketh vs to run to  
 the merciful god, which hath made satisfactiō for vs, & is our paier  
 & creditor, to which scope all ceremonies tend. We read in the hi-  
 stories of sudry emperors & kings, that they haue bin meruelously  
 giuē to the reading of the bible. And *k. S. Louis*, willed that his sub-  
 iects shuld reade it, hauing to that end made it to be trāslated into  
 french. The which our historiographers do also writ of *k. Charles* the  
 5. surnamed the wise, and our most gracious, and valiant *K. Henry*  
 raygning

What reli-  
 gion requi-  
 reth.

The bible  
 translated in-  
 to frenche by  
 the comman-  
 dement of *S.  
 Louis.*

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rayning at this present, hath confirmed the same by his especiall priueledge and commandement. And if there be any which abuse the same, it is by their owne fault, in that they sucke poison out of the same flower whence the Bee taketh honie. Notwithstanding as men ought not to cast perles and precious stones to swine, nor holly thinges to dogges, and often times the ignorant and vnconstant do turne the scriptures to their owne ruyne, as our Sauour and S. Peter witnesse, so is it very requisite that in the reading thereof, men carry a sounde iudgement, and certaine bookes to be forbidden to be reade of euery one, and not to giue stronge meate vnto such as haue neede of milke, and in this poynt is it very conuenient to folowe the decree of the Councell of *Trent* in those places where it is receiued, and the instruction of their Curate and Pastor *Gregorie Nazianzene* in his apologic maketh mention of the custome of the *Hebrewes*, who neuer accustomed all ages to euery kinde of doctrine, nor reuealed their secretes, but to suche as were of a sounde iudgement. The which S. *Ierome* marketh well in the beginning of *Ezechiel*, and S. *Ambrose* vpon the 35. Psalm, and S. *Augustine* li. de *spir. & lit.* alleage for example the *Cantickes*, which some for their owne pleasure haue very disorderly applyed. I leaue to the iudgement of euery man, whether we haue now leffe occasion, then had the Prophets to complaine of some pastors, which they termed by the name of theeues, wolues, dumbe dogges, seducers, idoles, couetous, voluptuous, hypocrits, and by sundry other most detestable names. The dreame, or vision of S. *Anthony*, where hee imagined he sawe certaine swyne, and moyles, defiling the aultar, is verified in this time. Our dutie is to beseeche at Gods handes that it well please him, to sende vs such as be good, that they may search nought else then his glorie, and nourish their flocke with good & hollesome food. For from thence as *Plinie* doth witnesse commeth the good wooll, that is to say, good life. S. *Augustine* commended the saying of *Socrates*, that both God, and man will be serued as he commaundeth. The which he applyeth to the seruice of the trewe God, who commaundeth, that nothing be eyther added or diminished vnto his worde. And sayth, that for this cause the *Romanes* allowed the seruice of all gods, hauing for that ende builded a Temple to all gods called *Pantheon*, and yet would neuer receaue the trewe, to wit the God of the *Hebrewes*. Because if they had serued him otherwise then he commaunded, they had not serued him at all, but their owne fictions, & if they had done as he had ordeined, then had they cleane reiected

Some kinde  
of bookes  
nor fit euery  
man should  
reade.

*Heb. 5. 12.*  
*Gregorie Nazianzene.*

*Ierome.*  
*Ambrose.*  
*Augustine.*

*Zozem lib. 6*  
*cap. 5.*

*L. 1. de consen-*  
*su euano. c. 18.*

## OF TRUTH AND LYING.

reieſted and ſet aſide all other Gods. For the principall ſervice of God <sup>1. Sam. 7. 12.</sup> conſiſteth in obedience, as Samuel ſayde vnto Saul. The Prophets called <sup>13.</sup> it a ſpirituell chaſtitie, not to ſwarue therefrom, nor to thinke that whatſoeuer wee finde good in our owne eyes pleaſeth him. And as Nabas the Ammonite, would by no meanes receiue them of Iabes a citie in Iudea, which he had beſeaged, to his mercie, vntill he had put out their right eye. And when the Philiftins, had ſubdued the children of Iſraell, they diſarmed them euen to their kniues. So did that Apoſtata Emperour Iulian, Dicleſian, and other, who ſtudied in what they coulde, to make the Chritians continue in ignorance, and blindneſſe, neuer enquiring of the will of GOD or order of the primatiue Church, and vnder a great payne, made them to be diſarmed of that worde, which the ſcripture calleth the knife of the ſpirite. <sup>Enſeb. lib. 8. ca. 33.</sup> Iosephus lib. 2. contra Apionem, ſetteth downe the cuſtome which the Iewes obſerued euerie weeke in reading of the holie ſcripture, ſo as eache man vnderſtoode it and knewe it by heart. The which <sup>Iosephus.</sup> Socrates lib. 5. cap. 22. ſheweth was alſo obſerued in Alexandria, and it maye bee ſeene by that which is written of our Sauour, <sup>2. King. 22. 13</sup> Luke. 4. Actes. 5. 1. Tim. 4. When in the time of Iofias, 2. Kinges 21, the booke of the lawe, after it had long lyne hydde was founde againe, he made great eſtimation thereof, and ſayde vnto the Prieſtes: <sup>S. Ierome.</sup> Goe ye and enquire of the Lorde for me, and for the people, and for all Iudah concerning the wordes of this booke that is founde: for great is the wrath of the Lorde, that is kindled agaynſt vs, becauſe our fathers haue not obeyed the wordes of this booke, to doe according to all that, which is written therein for vs. We muſt likewiſe imagine, that ſuch as haue taken vpon them to teach the way to that happineſſe which all men couet to attayne vnto, haue beene but counterfayte, except they haue layde the foundation out of the holy and Canonicall ſcriptures: and the lyes wherein their fathers liued, ledde them into erreure, according as Amos wrote. We ought therefore often to praye vnto God with David, Salomon, and Saint Paule, that he will giue vs wiſedome and vnderſtandinge, and open our eyes that we may followe that which may be moſt agreeable vnto him, without deceiuing of our ſelues. Saint Ierome in his Epiſtle to Leta, ſayeth excellently well, that reading ought to followe prayer and prayer reading. A man might verie well impute the cauſe that ſo manie prouinces haue beene made ſubieſte vnto the tyrannie of the Turke, ſo many diſorders, corruptions, warres, ſeditions,



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The effects  
which ensue  
the con-  
tempt of  
Gods word.

Augustine.

R. Capitolinus

ditions, maladies, murders, and other calamities haue happened, to the contempt of this worde, according to which a man will not reforme, his life, nor his strange opinions, nor supporte one another, knowing that this worde teacheth nought else then peace, concord and amitie: and that we may be wise as serpentes which to saue their heade laye open their bodie, and with their tayle stop their eare against the enchanter. So let vs spare nothing for the mayntenance, of this doctrine so long a goe left vnto vs, without dissolutenesse, sectes, or discentions, for there is nothing so well established which discorde can not ransacke, and as Saint *Augustine*, sayth very well, the knowledge of the trewe doctrine, humilitie, and patience, entertayneth conorde. And *Quintius Capitoli- us* in *Titus Livius* sayth, that *partialitie* poysoneth and infecteth common- wealthes, making such as would gayne saye not to consider what is most expedient, as we finde by experience in *France*, and haue too many examples both at home, and abroad. The Emperour *Maximilian* the seconde, had often in his mouth, that it was a greuous sinne and errour, to raygne ouer mens consciences, as the lawes carryed it. I can here affirme that if men did knowe the truth, and the happinesse which followeth the knowledge of trewe religion, the voluptuous man would there searce his pleasures, the couetous his wealth, the ambitious his glorie, the onely meane which can fill their heart, and satisfie their desire, and it serueth vs for a guyde to leade vs vnto God, whereas the false doeth cleane with- holde vs from him.

## CHAP. XXXI.

*That those which deferre their amendment, doe wrappe them selues in a dangerous lie.*



E haue alreadie shewed, that if they which name themselves Christians would but follow their profession, vice should not raigne so plentifully. For who so would beleue the promises of God, and setle therein a full assurance, and consider what a great blessing is prepared for such as feare him, and what euerslasting punishment is ordeyned for the wicked, he would set all his care in seeking howe to please and obeye him, which

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which hath honoured him with so manifold blessings. And this is the very trewe cause, that we so much lament their follye and miserie, which doe euer deferre the amendment of their disordered life proceeding onely from their infidelitie, and want of beleeuing, of the threatninges of the iudgements of God, who will render to euery man according to his workes, to whose selfe we must render account, of all our ydle wordes, thoughtes, and affections. Moreouer euery one knoweth that the houre of death is vncertaine, and we indifferently see the young dye as well as the olde, and that nothing is more common than suddaine death, the which caused the great Philosopher *Demonax*, to warne the Emperour *Adrian* and such as liued at their ease, in no wise to forget howe in verye short time they should be no more. And an other did often times put Kinge *Philip* in minde, that he should remember he was a man. And the Emperour *Maximilian* the firste, did alwaies cause to be caried about with him among his robes, whatfoeuer was necessarie for his buriall, as one that was alwayes booted, and readie to depart. We must not excuse our selues with the patience, bountie, and mercie of God, except we be determined to amende, and thereby be drawn to repentance, so much commaunded in the holy scriptures: but still be a frayde of his iudgements, and call to minde that which is so often written, that neither the vnrighteous, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeuers, nor conetons, nor dronkardes, nor raylers, nor extortioners, nor murderers, nor gluttons, nor such as are full of wrath, Enuie, contentions, seditions, or heresies, shall inherite the kingdom of God. And euery one shal reape what himself hath sowed. And Saint Paule addeth that they which are of Christe haue crucified the fle, he together with the affections and concupiscence thereof. Therefore *Ecclesiasticus* exhorteth vs, to make no tarrying to turne vnto the Lorde, and not to put off from day to day, for suddenly shall the wrath of the Lorde breake forth, and in our securitie, we shal be destroyed and perishe in time of vengeance. And the wisdom of God in the beginning of the preuerbes of *Salomon*, doth amplye exhort vs to receaue in dewe time his correction, & not to reiect his counsell, and that the foolish are slayne thorough their ease, but he which will obey, shall dwel surely, and rest without feare of euill. Let vs consider that the most iust GOD doth recompence the good, and punish the wicked, and payeth not euerie night, nor euerye Saterdaye, but as *Valerius* sayeth, counterpeaseth the slackenesse of his deferred punishment.

The disorderly lyfe of a Christian proceeding from infidelitie.

The houre of death vncertaine.

*Demonax.*

*K. Philip.*

*Maximilian.*

We must not abuse the patience of God.

1. Cor. 6. 9.

Gal. 5. 20.

*Eccles. 5. 7.*

## POLITIQUE DISCOURSES

Rom. 8. 16.

Isa. 12. 20.  
Amendment  
of life and  
repentance.

Mat. 25. 10.

Isaiah 55. 6.

Isaiah 66. 2.

Jerem. 5. 3.

Hab. 3. 7.

punishment by the greuousnes thereof when it commeth. And the afflictions of this present time, (sent vnto the good to containe them in their dewtie) are not worthie of the glorie which shalbe shewed vnto vs as S. Paul sayth. And all the delights and pleasures of this life, are turned into sowerneesse, and it is the act of a Christian, to looke that at the houre of his death, he runne to none but to God and himselfe, nor take care of ought else. For we shall haue enough to doe, without taking such carke and care, for the assayres of this world, and to premeditate thereof giueth great aduantage. Our sauour in Saint Luke sayde vnto him which still delighteth himselfe in heaping vppe of riches: *O foole this night will they fetch away thy soule, from thee: then whose shall those thinges bee, which thou hast provided?* The prophetes and Apostles, very often admonished vs to amende while there is time, to the ende we should not tarrie vntill the gates of repentance, were fast locked vp, and barred. The which our Sauour would also teach vs by the parable of the foolish virgins, who were suddenly surprisid, and shutte out of the hall where the bridegrome made his feaste, to the ende that after the confession of our sinnes, we might runne to the promises and mercie of God, and dispose our selues to a newe and holy life. *Isaiah warneth vs to seeke the Lorde while he may be founde, and to call vpon him while he is neere: and it is to be feared if we ouer slippe the oportunitie, least hee will leaue vs.* And if suche as search the riches and vanities of the worlde, forget nothinge, which may further them, I praye you with what feruentnesse ought we to search God and our saluation? Let vs take heede, least that reprocche in *Isaiah* be not cast in our teeth, *I haue spreadde out my handes all the day vnto a rebellious people.* And *Jeremiah* writeth: *Thou hast striken them, but they haue not sorrowed, thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder than a stone, and haue refused to returne:* For this cause Saint Paule to the *Hebrewes*, putteth them in minde of that in the 95. Psalme, *To day if you will heare my voyce, harden not your hartes.* The accustoming of our selues to sinne, and the examples of other greatly harme vs. For when men see the elder sort to fayle, then doth youth take example thereby, and being ill brought vs followeth the same trayne, all the rest of their life. But by little and little this custome must be changed, & nothing is so hard as *Seneca* saith, but the vnderstanding of man surmounteth it, and is able to attayne what euer it seeketh. Let vs call to minde what God sayth in *Isaiah*, *Your refuge in falshood.*



## OF TRUTH AND LYING.

*falsehoode shall be made voyde, your covenants with death shall be disanul-*  
*led, and your agreement with hell shall not stande: when a scourge shall*  
*runne ouer and passe thorough, then shall yee be trodde downe by it. Nowe*  
*therefore be no mockers, Harken ye and heare my voyce, Harken ye and*  
*heare my speeche. And he sayeth in Ieremie, Giue glorie to the Lorde your* *Jeremy. 17. 16*  
*God, before he bringe darkenesse, and or euer your feete stumble in the*  
*darke mountaynes, and whyles you looke for light, hee turne it into the*  
*shadowe of death, and make it as darkenesse.* Can the Blacke More  
 change his skinne? or the Leopard his spottes? Then may ye also  
 doe good, that are accustomed to doe euill. We must then vnder-  
 take the good way, guyded thereunto thorough the assistaunce of  
 God, and what diffyultie soeuer we finde, yet to strue to come  
 to our pretended ende, and wee shall finde the pathes of iustice  
 pleasant and easie. We reade in hystories that sundrie Pagans,  
 haue ouercome their euill and naturall inclination; and what  
 ought a Christian to doe? If riches, honours, and pleasures slacke  
 vs, let vs call to minde the sundrie threatninges in the holy scrip-  
 tures, agaynst the riche, the proude, and ambitious, and haue all  
 our owne greatnesse in suspition, and enioy all thinges, as not pos-  
 selsing them, and let it be the least parte of our care, the affayres  
 of this worlde. We must remember howe Saint Paule prayeth vs  
 to be reconciled to God, to watch and be sober, and to liue well,  
 whyle we haue the light, and while it is called to daye, not being  
 able to assure our selues thereof in time to come. And that wee  
 may the better be brought thereto, we must shunne all lewde com-  
 panies, and euill liuers, and acquaint our selues with persons which  
 haue the feare of God, as Saint Paule warneth vs, yea in no case  
 to medle with men of euill life. Let vs not then be Christians in  
 name onely, as we haue before declared: and let vs be patient in  
 aduersitie, modest in prosperitie, in our dewtie temperate, in our  
 life iust, charitable towards our neighbours, towards the poore  
 sweete and tractable, in our conuersation louing peace, integritie,  
 and truth, beseeching to this ende by earnest prayers the ayde of  
 God thorough his holy spirite, and imagining that wee are al-  
 wayes in the presence of God, his holy saintes and Angels. And  
 since that we are the heires of God, and coheyres with Christ Ie-  
 sus, the temple of the holy Ghost, and fellowe Bourgeses with the  
 saintes and seruantes of God, let vs be ashamed to defile that tem-  
 ple and holy companie, thorough the lewdenesse of our life. And  
 call to minde ouer and besides that we finde so much marked in

Nothing  
hard to a  
good vill.

2. Cor. 5. 20.

Euill compas-  
ny to be  
shunned.

## POLITIQUE DISCOURSES

The heathen  
of singular  
vertues.

the holy scriptures, the excellent vertues of the heathen as the innocencie and abstinence of *Aristides*, the integritie of *Phocion*, the holiness of *Socrates*, the charitie of *Cymon*, the temperance of *Camillus*, the thriftiness of *Curius*, the vprightnesse, grauitie, iustice, and fayth of the *Catoes*, yea the sobrietie of the very *Turkes*, and an infinite number of examples so much recommended vnto vs, the which may make vs blush; as our Sauour said vnto the *Iewes*, that they of *Sodome*, *Tyre* and *Sidon*, shalbe better entreated then they except they repented, and amended their liues. I knowe that therein lyeth great difficultie, but a man must surmount all for the good that enlueth thereon: and as *Cursum* writeth, Philitions cure the greeuouest diseases by bitter and sharpe remedies. And *Cicero* wrote vnto *Octavian*, that men neuer applye salues to greuous woundes, but such as doe as much smart as profite. And there is no good without paine. *Cicero* likewise in some places, and *Plato* in his *Phedon*, in *Gorgias*, and in *Axiachus*, describe the strange kinde of punishmentes that are prepared for the wicked in the gayle of vengeance, which he calleth *Tartarus*, a place of darkenesse and torments; and that the good are heaped vp with all happines & prosperitie, and sent to paradise, or a garden which he setteth forth to be the most pleasant that may be, and termed to be the place of iudgment and the field of truth. And in the tenth of his commonwealth he writeth, that neither the paines, nor rewardes in this world, are ought, either in number or greatnes, in respect of what ech of the are in an other life. Whereof we are better certified, in the holy scriptures, to the end we should be reconciled vnto God, without differring, or longer wallowing in the filth of sinne, for which we ought most earnest to beseech of him pardon, disposing our selues wholly to obey him, since that he is our father, & rendring vnto him all homage & fealtie, for whatsoever we hold of him in cheife, calling vpō him in all our busines. And since that he hath promised to heare, and prouide for all, let vs not abuse his bountie, but in dewe time reconcile our selues vnto him, as Saint *Paul* exhorteth vs. I will not here forget the exhortation which our Sauour maketh in Saint *Luke* Cap. 12. howe wee should haue our loynes girded about, and our lightes burning, to be readie at the instant to performe what hee commaundeth vs; our fayth being alwayes accompanied with this readie obedience, as we see by experience in *Abraham* the father of the faythfull, and in fundrie other, whose names are celebrated in the 11. to the *Hebrewes*, howe they left all respect of commoditie, as soone as they were

## OF TRUTH AND LYING.

were called. This is that which we beseech at Gods handes in the Lords prayer, that his will may be done in earth as it is in heauen, as much to say, as that he giue vs grace to be so prompt and ready to do his will, as are the Angels that are in heauen, who no sooner receiue any cōmandement from god, but at the instant put it in execution. For since that God is our soueraygne Lord, which cōmandeth nothing that is not reasonable, & for their profit whom he will imploy in his seruice, we ought not to cōsult or descant, if we shuld obey what he cōmaundeth, nor be more slacke or slowe to accomplish his will, then are his creatures without soule, which as it is written in sundry of the Psalmes and Prophetes, leaue no one iot to doe in whatsoeuer their creator commaundeth them. Our Sauour Christ in Saint *Luke*, sayde vnto him that was so readie to followe him, marie vpon condition that he mought first goe vnto his owne house, and take his leaue of such his friendes as were there, *No man which putteth his hande to the plough, and looketh backe, Luke 9.62. is apt for the kingdome of God.* And we must not as we haue sayde let slippe the oportunitie to doe well, or receiue that good, which God presenteth vnto vs when it is offred, but to serue him readily, for feare least if it be once lost it be no more possible to recouer it, being as olde writers report bawle behinde and not able to haue any fast holde layde thereon. This is that, which our Sauour sayde speaking vnto the *Leues: Yet a little while is the light with you, walke Iohn. 12.35. while you haue light, lest the darknesse come vpon you, for he that walketh in the darke knoweth not whether he goeth.* Which afterwarde they had by experience good prooffe of. For by reason that they did not receiue this light which was then offered vnto them, they were thereby depriued therof, & became most miserable, not knowing the time of their visitatiō, hauing reiected those benefits which God was willing to haue bestowed on them. We reade in S. *Matth. Mat. 22.4. cap. 22.* that such as were inuited to the marriage of the kings sonne, excused themselues, some alleadging their marchandise, other their domesticall affaires, & other hinderances to be the cause. The king being extremely angry with them, for that they so little regarded the fauour & honour which he had offred the, pronounced the vnworthy of his liberality, & neuer after to be receiued into his house. And in the 24. chap. of that gospel mention is made of the euil seruant, which saide in his heart, *My Master dooth differ his comming, let Mar. 24. 8. vs drinke, eate, and be merrie,* and in the meane time that hee was so carelesse, came his maister, and put him in the ranke of hypocrites



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where there was weeping, and gnashing of teeth: the which teacheth vs by no meanes to be slothfull, as we haue in *Jeremiah* the example of the pismire, which prepareth her meate in sommer, knowing that in winter she nether shall haue time nor leasure: and likewise of the swallowe, turtle, and storke who obserue the time of their comming, that they may not be preuented with colde, which is so contrarie vnto their nature. Our sauour Iesus Christ, in like sorte reprooueth the Scribes and Pharises: for if men returne not vnto him and leaue their euill waye, they haue occasion to feare his iustice. For in the 13. of the Prophet *Hosea*, he protesteth, that the fault laye not in him that we are not saued, and that none is the cause of our ruine and destruction but our owne selues. And we must not resemble them of whom it is sayde in the 24. of Saint *Math.* that they neuer beleeued they should be surprised or ouertaken. For as *S. Paul* sayth in the first to the *Thessalonians*, the daye of the Lorde shall come as a theefe in the night, a fit houre to conuey ones selfe secretly into the house, he doth meane to robbe: and as the lightning, which no sooner is perceiued, then it vanisheth away. We haue before greatly esteemed, and commended *Fabius Maximus*, for that by delay, and temporising, he cleane brake the furie of *Hannibal*, but such wisdome preuaileth not with God, in respect of whom nothing is more holosome, then a readines to execute what he comaundeth, which is not without very great reason, and for the especiall good of such as obeye him. In the first of *Zephaniah* God saith: *I will visite the men that are frosen in their dregges*, as much to say that they chose rather to lie wallowing in their fylth, then to hasten the preuenting of the iudgement of God. Let vs then cast away, euery thing that presseth downe, and the sinne which hangeth so fast on, and let vs runne with patience the race which is set before vs, and let vs so runne as we may carrie the price. And let vs craue at Gods hande, with the Psalmist, that he will breake in sunder the corde which so fast tyeth vs, and deliuer vs from all wayne desires, slothfulnesse, and delayes which are so daungerous. Here I will craue of the reader, if it please him to holde me excused, in hauing beene so tedious in this discourse of so great weight and importance.

Pro. 5. 6  
Ierem 3. 7

Mat. 16. 6.

Fabius Maximus.

zeph. 1. 12.

Heb. 12. 1.

## CHAP. XXXII.

*That ignorance is a lye, and the gaffe of great inconvenience.*

Plato

## OF TRVTH AND LYING.



Late in his second and seuenth booke of his common wealth writeth, that ignorance is a spiritual lying, which we ought to shunne. *Ignorance.* And in *Timens* he termeth it the sicknesse of the mind, and the occasion of euil. And in the tenth of his lawes; He addeth that the soule receiuing and comprehending the diuine vnderstanding, conducteth all thinges rightly, and happily: but if shee be once ioyned with ignorance, shee worketh cleane contrarie, and the vnderstanding is vnto the soule, as the sight is vnto the bodie. And in his discourse of the soueraigne good, he saith that ignorance is a moste daungerous matter to fall into great personages, which ought to serue as a light and example vnto the people. And *Pythagoras* his counsell was, that aboue all things wee should haue a care to keepe the bodie from diseases, the soule from ignorance, and the citie from sedition. And *Ecclesiasticus* biddeth vs to be ashamed of the lies of our owne ignorance. And *Isaiah* setteth it downe for the fountaine of al euils. And as *S. Ciril* wrote, there is no mischief, which ignorance doeth not vndertake, *S. Augustine* in his thirde booke of the citie of God, was of the same opinion, and placed it amidst the temporal paines of this life. And from this lewd mother of ignorance, haue two daughters issued, to wit, falshood, and doubt. This is the reason why *Salomon* sayeth in *Ecclesiastes*: that the wise mans eyes are in his head, but the foole walketh in darknesse. For ignorance maketh one fearefull, base minded, vnconstant, like vnto beastes, and such as are dead, and as *Cleantes* was wont to saye, suffereth it selfe to be deceiued, and to deceiue: besides, it knoweth not how to vse that well which it possesseth. It is rash, taketh the false for the true, the vncertaine for the certaine, vice for vertue, and as *Menander* saide, it beleueth not what it seeth, For this cause *k. Philip*, when he gaue his sonne *Alexander* to *Aristotle* to be instructed by him, exhorted him in any wise to applye himselfe vnto Philosophie, to the ende he should doe nothing whereof he mought repent. Sundrie other haue likewise beene of opinion, that knowledge was the true substance of felicitie, and the efficient cause of wisedome profitable to all mankind. *Salomon* writeth that men are adorned and preserued by wisedome: And from thence receiue infinite benefits: and for the most part all great Captaines of auncient time were giuen to learning. The Emperour *Theodosius* the second

*Eccles. 4. 23.**Ciril.**Augustine.*  
Falshood &  
doubt the  
daughters of  
ignorance.*Eccles. 2. 14.**k. Philip.**Theodosius.*

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with his owne hande copied out all the newe testament and the Psalmes. As *Titus Vespasian*, did the whole hystorie of *Iosephus*: and other al *Homer*. It is written of *Epaminondas*, who obtained so manie and great victories, that he was instructed by the Phylosopher *Licides*, and that through learning hee became much more valiant, iust, and modest. The like hath beene reported of *Iulius Caesar*, of *Augustus* of the *Scipioes*, *Fabius*, & *Catoes*: and that life without learning, is but a verie death, and as a man buryed while hee is yet liuinge. For as a Philosopher sayed, the vnderstandinge seeth, heareth, and liueth: all the rest is blinde and deafe, wanting reason. And high dignities, estates, and riches, doeth greatly blemish such as possesse them, vnlesse trueth bee ioyned therewithall, which causeth all to bee well vsed. The Poets described one *Tiphon* an enimie to knowledge, as a man puffed vp, prowde, and scattering all things by his ignorance, for there is great difference betweene the iudgement, contentment, light and feelinge of a learned man, and of one that is ignorant. As vppon a time that great painter *Zeuxis*, not beeing able to satisfie himselfe, in beholding the excellent workmanship of a Picture, aunswered an ignorant man; You woulde not demaunde of mee, why I so much admyre it, if you had my eyes: which was the occasion that *Plato* saide, that for to loue well vertue, wisedome, and the trueth, Philosophicall eyes were required. And it is written in *Hosea*: that for lacke of knowledge the people were destroyed. And Saint Paul exhorteth vs carefully to auoyde ignorance, and diligently to search the knowledge of the will of God. And the Prophet *Ieremiah* complaineth: Shall they fall and not arise; shall he turne away and not turne againe? Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion they gaue themselves to deceite, and would not returne? Pope *Pius* the seconde, saide that his bookes were his treasor. And a Philosopher beeing demaunded, if the King of *Persia* were not most fortunate, made aunswere, I knowe not what vertue and learning he hath. And *Alexander* saide that those discourses which hee had learned in Philosophie, made him much more valiant, aduised and assured, as wel in warres as all other enterprises. And not without cause *Menander* called ignorance a voluntarie misfortune; and *Seneca* esteemed the vnwise man, to be vnthankful, of small assurance, and angrie with his owne selfe. One tolde *Alphonse* that a King of *Spaine* saide, that a Prince ought not to bee endued with learning: then hee cryed out that it was the voyce of a beafe, and not of

*Vespasian.*

*Epaminondas*

The life of  
man vvith  
out learning  
a very death

*Zeuxis.*

*Hos. 4. 6.*

*Col. 1.*

*Eph. 4.*

*1. Cor. 14.*

*15.*

*Ier. 8. 4.*

Pope *Pius* 2.

*Alexander.*

*Alphonse.*



## OF TRUTH AND LYING.

of a man. And termed ignorant Kinges, crowned Asses, saying, that by bookes men learned armes, and shoulde thereby knowe more, then their experience woulde teache them in a thousande yeares. And the Emperour *Sigismonde* perswaded a Countie *Palatine*, that was already well stricken in yeares to learne Latin. *Sigismond.*

*Petrarque* rehearseth of one *Robert* King of *Sicile*, that he was wont to saye: hee had rather bee deprived of his Realme, then of his learning. And wee read in sundrie hystories, that it hath bene inflicted to manie as a punishment that they shoulde not bee admitted to learning. And it was not without cause saide of them in oldetime, that nothing was more pernicious, then an ignorant man in authoritie, as I coulde shewe by many examples: and the deliberations of the ignorant, can not bee but verie ambiguous, slowe, and without effecte. *Petrarque.*

Sundrie haue blamed *Leonce* the Emperour, for that hee coulde neither write nor reade, and Pope *Paul* the seconde, for that hee hated such as were learned. Pope *Celestine* the fift, deposed himselfe by reason of his ignorance. *Leonce.*

And the Emperour *Iulian*, to the ende hee mought molest the Christians, forbade them the reading of all good bookes. But the good Emperours and Kinges haue founded Colleges, and *Traian* founde siue thousande children at schoole, thereby to driue awaye and banish the vice of ignorance. *Paul 2.*

And for the moste parte al Princes haue ayded themselves by learning, or at the least made shewe of esteeming it. *Aristotle* sayde, that it were better to begge and be needie, then vnlearned: because the one hath neede of humanitie, the other of money, which may more easly bee recouered. *Celestine 5.*

Hee sayde likewise, (as *Plato* and *Demanes*) that there was as much difference betweene a learned man and an ignorant, as betweene a liue and a dead, a whole and a sicke, a blinde and one of cleere sight, or as betweene the Gods and men. This made *Menander* to write, that learning encreased and doubled the sight. Yet men ought not to esteeme one that hath red much, except he waxe the better thereby, no more then as a bath which serueth to nothing except it bee cleansed. And if wee bee accustomed in a Barbers chaire to behold our selues in a glasse, much more ought wee by a lesson, sermon, or lecture, to examine our selues, and see how our spirite is purged of sinne, and howe much we thereby grow better. And we must together with a good nature ioyne the contemplation of learning, the better to inform vs of our dutie, & afterwards to put in vse & practise that good which we haue learned, for as *Plato* wrote,

The

The scope of Learning.

Colleges founded by good Kings.

POLITIQUE DISCOURSES

From contemplation must  
proceede  
practise.

Exod. 10. 23

Inconueni-  
ences ensuing  
by ignorance

Ier. 5. 21

The end of Philosophie, and of our studies is, that by the searche which we haue made of naturall things, wee may bee lead to the knowledge of God, and vse that light which is bestowed vpon vs, to conduct our life to pietie, all good workes and vertue. Euen *Demosthenes* wrote to a friend of his, that he was glad hee followed Philosophie, which detested all vn honest gaine and deceite, and whose finall scope was vertue and iustice. The which with much more certaintie wee may auerre of the holy scripture, wherein we ought to exercise our selues for feare of falling into that threatening which God pronounced by his Prophet, because thou hast reiected knowledge, therefore I wil cast thee off. *S. Augustin* handling that place of *S. Paul* to the *Romanes*, where he speaketh of the ignorance of the *Iewes*, writeth, that in them which would not vnderstand or knowe, ignorance was a sinne; but in them which were not able, nor had the meanes how to knowe or vnderstand, it was the paine of sinne. So the not knowing of God or of our selues, before wee were instructed by the worde of God, was the payne of sinne vnto condemnation, but after we haue hearde the word, ignorance is of it selfe a most grieuous sinne. For as *S. Bernard* writeth, they which are ignorant, and either for negligence or slothfulnes doe not learne, or for shame enquire not out the trueth, are voide of all excuse. And if the *Egyptians* counted it a moste intollerable calamitie, to endure but for three dayes the darknesse which God sent vnto them by *Moses*: how much more ought wee to be afraide, when we remaine all our life long in the night of ignorance? I could to this ende alledge sundrie examples of inconueniences that haue ensued through ignorance of the natural causes of the Eclipse of the Moone, and Sunne, of the impressions which are fashioned in the aire, and of a superstitious feare of the Celestiall signes, and how by the ignorance of the *Mathematikes*, of *Cosmographie*, *Chorographie*, and *Geographie*, they haue not beene able to knowe their way, nor to iudge of the height of a wall to be scalled, nor of the passages, riuers, marishes, and proper places to pitch a campe, or retire themselves into, and howe much sundrie historiographers haue failed herein, but that I may not bee too tedious, I wil referre the reader to the Greeke, Latine, and Frenche histories. For this cause wee ought to enforce our selues to learne, and to profit in the knowledge of the trueth, that that in *Ieremias* may not be reproched vnto vs: *You haue eyes & see not, and haue eares and heare not.*

## OF TRUTH AND LYING.

## CHAP. XXXIII.

*That one ought not rashly to borrowe money, nor aunswere for another man for feare of lying.*

**T**is greatly to be presumed that the principal cause, which moued them of olde time to counsell a man not to be suretie for another, nor to borrowe money without verie vrgent necessitie, or good pawne for the repayment, was for feare one should be founde a liar, which is a vice accompanied with impudencie, and vniustice. The *Persians* in like sort, as *Herodotus* witnesseth blamed greatly two sinnes, the one of owing, the other of lying. The which also moued *Alexander* the great after the victorie which he obtained against *Darius*, to pay and aquite his souldiers debtes: and *Sophie* the wife of *Iustin*, to answer sundrie debts of the subiects of the Empire, out of her owne coffers; and *Solon* at *Athens*, to establish an abolishing of al debtes, which he termed by a word which signified a diminutio of charge, and sundrie other to doe the like in *Lacedemon*, and *Nehemiah* to restore againe the burthens & exactions. And in *Deuteronomie* euerie seuenth yeare called the yeare of freedome, debts could no more be demaunded, to the ende this vice of lying might bee met with, which accompanieth the disabilitie of restoring. The which likewise was the cause of the aunswere which *Phocion* made vnto them which demaunded of him to contribute where euerie man had verie franckly giuen: Nay, I should be much ashamed to giue vnto you, and not to restore vnto him, pointing vnto a creditor of his owne. And *Seneca* writeth, that often times he which lendeth money vnto his friend, loseth both money and friend. *Aulus Gellius* l. 7. c. 18. & l. 16. c. 7. telleth of one which tearmed an othe a playster of them which borrowed. And to the ende the *Boetiens* and sundry other mought be kept from borrowing, they tyed a collar of yron about such as payde not at their day, and they stooode long time open to the reproche of such as passed by. The father of *Euripides* was in like sort handled. And *Sueton* writeth that *Clandus* was so serued before he was chosen Emperour. And *Hesiodus* parents to auoid that shame were constrained to quitte their countrey. That is worthie of marking which *Pausanias* writeth that the *Athenians* before they

The Persians.

Alexander.

Sophie.

Solon.

Nehem. 5. 11.

Deut. 15. 2.

Phocion.

Seneca.

Aulus Gellius

Banquerotts  
fittened to a  
collar.

Gane



## POLITIQUE DISCOURSES

*Tit. de legat.* gaue charge to any Captaine, either by sea or by lande, acquitted their debts, otherwise no account was made of him. And according to the disposition of the law, one that is endebted ought not to take vpon him the office of an Embassador. I haue seene this same lawe of the collar obserued in certain Cantons of *Zuizerland*, to make men thereby the better to keepe their promise. In *Saxe* they made them prisoners which did not acquite themselves. The lawe of the twelue tables was farre more seuer: for if one did not pay what he borrowed, they would giue vnto him a short peremptoric day, in which time, if he did not acquite himselfe, they solde him, or he was giuen to his creditour to serue him as his slaue: & if hee had many creditors, they mought dismember him, & take euery one a peece. Such a lawe notwithstanding, was not long since in vse, as *Titus Liuius* and *Aulus Gellius* haue written, and was repealed at the request of the tribunes of the people & afterwarde by *Dioclesian*. Among the *Indians* likewise, if the debtor did not discharge himselfe in his prefixed time, they mought take from him either a hand or an eye, and if he dyed indebted, they would not suffer him to be buried, vntil his children or friendes had answered it. Wee read in the seconde booke of the *Kinges*, the miracle which *Elisens* did, to pay the debte of a widowe, from whom her creditor would haue taken away her two children, to haue serued him for want of payment. And it is written in the *Proverbs*, that *the borrower is seruant to the man that lendeth*: and so is it in the lawe 3. *G. de Nouatio*. *Titus Liuius*, and *Plutarque*, in the liues of *Coriolanus* and *Sertorius* describeth the sedition which fell out at *Rome*, which was abandoned of manie, because the creditoures lead as slaues their debtors, and detained them in most cruell bondage. *Aluare* which wrote the historie of the *Abissins*, setteth downe that debtors were deliuered as bondmen to their creditours: and some others haue written that in the realme of *Calicut*, vpon complaint made to the *Bramins* against the debtor, they gaue the creditour an instrument wherewith hee mought make a circle in the earth, and therein enclose his debtor, commaunding him in the *Kings* name not to depart from thence vntil he were satisfied, and so was he constrained either to pay, or dye there for hunger. At *Athens* there was a Iudge which had no other charge then to see debtes payde: the Tribunes likewise at *Rome*, had the like charge against the greater sort. And by the ciuil lawe, if a man called one his debtor which in decde was not, he mought lawfully haue an action

The lawe  
of 12 tables  
rigorous.

L. 20. cap. 1.

Indians.

1. King 4. 1.

Pro. 22. 7.

Sedition at  
Rome for  
debts.

Abissins.

Calicut.

## OF TRUTH AND LYING.

action of the case against him; so odious was that name. As touching the inconueniences of suretiship. Salomon setteth them down in the Prouerbes - *He shalbe sure vexed that is suretie for a stranger, and he that hateth suertiship is sure. Be not among them that are suretie for debtes, if thou hast nothing to paye, why causest thou that hee shoulde take thy bed from vnder thee?* And in Ecclesiasticus: *Suretiship hath destroyed manie a riche man, and remoued them as the waues of the sea.* For the condition of the suertie is sometime worse then his that borroweth, because not making account to pay it, he is prosecuted, and put in execution, and often times constrained to helpe himselfe by verie sinister means, to his great disaduantage. The which agreeth with the olde Prouerbe: *Be suertie, and thy paine is at hande.* And according to the opinion of *Bias*, he which loseth the credit of his worde, loseth more then he which loseth his debte. I doe not for all that meane by this that charitie shoulde therefore waxe colde, nor that there shoulde be any let why both in worde and deede, wee should asist and helpe the necessitie of our neighbour, according vnto such meanes as God hath bestowed vpon vs.

## CHAP. XXXIIII.

## Of lying ingratitude.



HE vnthankfull man hath euer beene accounted a more dangerous lyer, then the debtor: for as much as he is onely bounde by a naturall obligation to acknowledge the benefite which hee hath receiued, and notwithstanding impudently dissembleth the same, thinking it a sufficient excuse, for that he can not be by lawe constrained therunto

as the debtor, & shunneth him whom he ought to seeke, breaking that conuersation, & humanitie, which preserveth the societie of men. He despiseth God, his kinne, and friends. And through this impudencie, he is euen drinen to al vilanie, and mischief, and maketh him selfe a slaue, and ought to be grieuously chastised as *Xenophon* writeth. And *Plutarque* interpreteth *Pithagoras* symbole of not receiuing of swalowes, that a man ought to shunne vngratefull persons. The which hath been an occasion that many haue refused great presents, fearing that they shoulde not haue meanes to requite the same, and thereby to auoid the suspition of ingratitude

The vnthankfull man a more dangerous lyer then the debtor.

*Pythagoras*  
Symbole.

which

## POLITIQUE DISCOURSES

The temple  
of Graces.  
*Hesiodus.*

The vngrate  
full of worse  
condition  
then serpents

*K. Pirrius.*

*Pub. Mimus.*

which hath alwayes beene condemned for a most manifest iniurie and vniustice: and vnder the worde vngratefull haue all vices with a curse beene comprehended. The *Romanes* likewise; in the middle of their citie, caused a temple to be builded, and dedicated it to the *Graces*, thereby to admonish euery man to giue peace, & detest ingratitude, and to render to euery one, according to *Hesiodus* rule, (a man famous among the Philosophers) with encrease, and greater measure, what euer we haue receiued, imitating therein (as *Cicero* sayeth) the fertile landes well laboured, and sowne, which bringeth forth more then foure folde increase. For this cause *Xenophon* among the praises which he gaue vnto *Agésilas*, reputeth it a parte of iniustice not onely, not to acknowledge a good turne, but also if more be not rendred then hath bene receiued. And if we bee naturally inclined to do good to them of whome we conceiue good hope, howe much more are wee bounde to those at whose hands we haue already receiued a good turne. For it is in our power to giue, or not to giue, but as *Seneca* writeth, it is by no means lawfull for a good man, not to render againe the like pleasure which he hath already receiued, and sheweth that he is most miserable which forgetteth it; and that the vngratefull man is of worse condition then the serpents, which haue venome to annoy an other, but not themselues, whereas he is in perpetual torment, making that which he hath receiued seeme lesse then in deede it is, iudging it in himselfe a most dishonest part not to acknowledge it, and yet against his owne conscience giueth place to his couetousnes, and often times wilketh them dead to whome hee is moste bound. The histories are full of plagues, and miseries sent by god to the vnthankfull, and of praises that haue beene giuen vnto those, which haue acknowledged euen towards verie beasts, that good which they haue receiued, & of the great expense, & trauaile taken by manie, to take away the verie suspicion of ingratitude, to which for breuitie sake I wil referre you. I wil not for all that forget here the example of *K. Pirrius*, who greatly lamented the deth of a friend of his, because thereby hee had lost the meanes to requite those benefites which he had receiued of him, and greatly blamed himselfe, in hauing before so long time differred it. And it was not without cause said by *Publius Mimus*, that who so receiue a benefite selleth his owne libertie, as who would saye, that he made himselfe subiect to render the like. And that we may bee the rather stirred vp to preserue this humane societie, and thankfulness,



## OF TRUTH AND LYING.

fulnesse, we must account what we receiue of greater value then in  
 deede it is, and what wee giue to bee of lesse, and not suffer our  
 selues to be ouercome by benefites. Through the whole course of  
 the holy Scripture we reade, how the Saints and Patriarches, haue  
 bene diligent and carefull, in praising of God, & rendring thanks  
 vnto him for the benefits and fauours receiued at his handes, and  
 greatly lamenting the vnthankfull, shewing the miseries that ligh-  
 ted vpon them; Euen God complaineth in *Isaiah*, and the rest  
 of the Prophets, *that he nourished and brought vp children, but they re-  
 belled against him:* and that beastes had more iudgement to ac-  
 knowledge their benefactors then men. And reproched them in  
*Hosea: that they did not knowe that he gaue them corne and wine.* And  
 complained in *Deuteronomie: that the people being waxed grosse, and  
 laden with fatnesse, forsooke God that made them, and regarded not the  
 strong God of their saluation.* In *Micah*, hee calleth more amply to  
 minde his benefites bestowed on the Iewes, & asketh what he hath  
 done, to see himselfe so yll acquitted? and yet declareth, *that the  
 Lorde requireth of them suertie to do iustly, and to loue mercie, and to hum-  
 ble themselves, to walke with their God:* and sundrie other like passa-  
 ges are there in the Bible. And *Salomon* writeth, that *He that re-  
 wardeth euil for good, euil shall not depart from his house.* The lawes of  
*Athens, Persia, and Macedonia*, were in time past highly commen-  
 ded, for giuing iudgement against the vngratefull: yea, so farre as  
 they condemned him to the death; as it was in like sort in the law  
 of *Periander*. As touching *Lycurgus*, hee woulde ordaine nothinge  
 therein, esteeming it a most monstrous thing, that a benefit should  
 not bee acknowledged. It is written of *K. Philip*, that he put one  
 of his souldiors out of pay, and proclaimed him a villaine, and vn-  
 capable of al honor, because he was found vnthankful, and caused  
 to be printed in his forehead this worde *Vngratefull*. And for this  
 cause it was written of *Socrates*, that hee woulde receiue nothinge  
 from any man how great a personage so euer hee were, except in  
 short time he had bin able to haue requited him with the like. And  
 sundrie Philosophers & great Captaines haue sent backe great pre-  
 sents, when they were offred vnto them: yea, & forbad their Em-  
 bassadors in no wise to receiue any, (as wee wil hereafter declare)  
 fearing least they should therby remain more bound, & vnthank-  
 ful. And by the oracle of *Apollo*, an vngrateful person ought to be  
 reiected & blamed throughout the world. And it was lawfull to re-  
 uoke liberties & franchises for ingratitude, into the which we our

Thanks  
 rendered vnto  
 god for his  
 benefites.

*Isaiah. 14.*

*Hosea. 2. 8.*

*Deut. 32. 25*

*Micah. 6. 8*

*Pro. 17. 13.*

*Sener. l. 2.  
 de benef. c. 6*  
 The vngrate-  
 full by lawes  
 condemned  
 to dye.

*K. Philip. 3*

*Socrates.*

Liberties &  
 franchises  
 vpon vnthank-  
 fulnesse be  
 reuoked.

## POLITIQUE DISCOURSES

selues fall, as *Cicero* in his oration of the consular prouinces declarereth, except we acknowledge what was in our libertie to receiue, or were offered vnto vs: and be thankfull as well for the benefites which we receiue at Gods hande, as for those which he adorneth our neighbours withal, declaring thereby his good will which hee beareth towards men, which are as one bodie of many members. And if that which *Publius Mimus* was wont to say be true, that what focuer is giuen to a good man bindeth euery man, then haue wee great occasion to be thankful vnto God, for that good which hee bestoweth of our neighbours. Furthermore wee ought to esteeme aduersities, as great blessings, and testimonies of the good will of God towards vs, thereby to humble vs, & retaine vs in that discipline & due obedience, which wee owe vnto him, as wee haue marked heretofore. And we ought to take as great pleasure, in calling to remembrance, what benefites wee haue receiued in time past, as in those which are in present offered vnto vs, thereby to pricke vs forward to acknowledge them, by faith, hope, charitie, patience, good works & giuing of thanks & to aspire vnto riches more certaine: otherwise wee shall cleane turne from vs, the course of those benefites & gites of God, which through men, as a meane hee bestoweth vpon vs, & render our selues most vnworthie of all. *Cicero* in his oration for *Plancus*, calleth *thankfulnes the mother of all other vertues*, and saith, that there is nothing so inhumane or brutish, as to suffer our selues to be found vnworthie, & verie beastes to surmount vs, in acknowledging of benefites bestowed. As in sundrie histories a man may see it euident that verie Lions, Beares, serpents, dogges, & other like beasts, haue acknowledged the helpe which hath beene done them, sufficiently to confounde such as remaine vngratefull. And *S. Paul* among the vices, and wickednes, that shall happen in the latter time comprehendeth vnthankfulnes; and *Salomon* in his Prouerbs writeth, that *euil sh. all not depart from the house of the vnthankful*. *Plinie* wrote not without cause that an yll, and ouer deare bargaine, is alway vnthankful because it condemneth his master of folie, & lightnes. We ought not then so much to cast our eye vpon those which seeme vnto vs to liue more at their ease then our selues, as vpon an infinite number of other that are lesse, and which haue not so much health, friends, & comodities; whereof we haue cause to thanke God, & shun this so great a vice. Princes ought in like sort aboue al things to detest it, & to vse liberalitie, to the ende they may prouoke & drawe euerie man to embrace the

Admiration a  
blessing and  
testimony of  
the good will  
of god towards  
vs.

Thankfulnes  
the mother  
of other vertues.

1. Tim. 3. 2.  
Pro. 17. 13.  
Plinie.

Liberalitie  
of princes.

## OF TRUTH AND LYING.

the good & happines of their estate, & holde men still diligent in their seruice, in the duetie of good men. And as *Salust* rehearseth *De bello Jug. Sylla* *Bocchus* the king of the *Getules*, had reason to tell *Sylla* that it was a lesse shame for a king to be ouercome by armes then by courtesie. And before hee wrote of the same *Sylla*, that hee neuer willingly woulde receiue a pleasure at the handes of any, except he mought verie speedily requite them, and neuer asked his owne of any, studying aboute all thinges to make multitudes of nations fast bound vnto him.

## CHAP. XXXV.

*That lying hath made Poets and Painters to be blamed, and of the garnishing of houses.*

**P**late wrote, that Poetrie consisted in the cunning inuention of fables, which are a false narration, resembling a true, and that therein they did often manifest sundrie follies of the gods; for this cause he banished and excluded them out of his common wealth, as men that mingled poyson with honie. Besides thorough their lying and wanton discourses they corrupt the manners of youth, and diminish that reuerence which men ought to carrie towards their superiors, and the lawes of God, whom they faine to be replenished with passions & vice. And the principall ornament of their verses are tales made at pleasure, & foolish & disorderly subiectes, cleane disguising the trueth & hystorie to the end they might the more delight: and for this cause haue they bin thrust out of sundry cities. Among other, after that *Archilocus* came into *Sparta*, he was presently thrust out, as soon as they had vnderstood, how he had writtē in his poemēs, that it was better to lose a mans weopens then his life, & forbad euer after al such deceitful poesies. Hence grew the common pro-  
uerb, that al Poets are lyers. And it was written of *Socrates*, that hee was y<sup>e</sup> brought vp to poesie because he loued the truth. And a man mought say, that this moued *Caligula* to cōdemne *Virgils* & *Homers* books, because of their prophane fables, which *S. Paul* exhorted *Timothie* to cast away. *Plutarque* telleth of a *Lacedemonian*, who when he was demanded what he thought of the Poet *Tirtens*, answered that he was very good to infect yong mens wits. And *Hieron* of *Syracusa* condemned *Epicarinus* the Poet in a great fine, because in his

Poets banished  
Platoes  
common  
vveale.

*Archilocus*  
chased out of  
*Sparta*.

*Socrates* not  
brought vp to  
Poetrie.

*Tirtens*

*Hieron*.



## POLITIQUE DISCOURSES

wiues preſence he had repeated certaine laſciuious verſes. And *Vi-  
 ues* writeth, that *Ouid* was moſt iuſtly ſent into baniſhment, as an  
 inſtrument of wantonneſſe. He which firſt inuented the *Iambique*  
 verſifying, to byte, and quippe, was the firſt that felt the ſmart.  
 And *Archilocus* the Poet fell into conſuſion, through his own de-  
 tractions, as *Horace* and ſundry other haue written, and *Aulus Gel-  
 lius* reporteth that *Orpheus*, *Homer*, and *Hefiodus* gaue names & ho-  
 nours to the gods. And *Pithagoras* ſaide, that their ſoules hong in  
 hel vpon a tree, ſtill pulled of euery ſide by ſerpents, for their ſo  
 damnable inuention. And *Domitian* baniſhed *Iuuenal*: and Pope  
*Paul* 2. and *Adrian* 6. held them as enimies to religion. *Eufebius* in  
 his 8 booke & firſt Chapter de *Preparatione Euangelica*, ſetteth down  
 an example of a Poet, who for hauing lewdly applyed a peece of  
 Scripture to a fable, ſuddenly loſt his naturall ſight, and after that  
 he had done penance, it was reſtored to him againe. And as tou-  
 ching Painters, they haue beene greatly miſliked of, for repreſen-  
 ting ſuch fictions, & Poetical deceits. For as *Simonides* ſaide: Pain-  
 ting is a dumme Poefie, and a Poefie is a ſpeaking painting: & the  
 actions which the Painters ſet out with viſible colours and figures,  
 the Poets reckon with wordes as though they had in deede beene  
 perſourmed. And the ende of eche is, but to yeeld pleaſure by ly-  
 ing, not eſteeming the ſequel and cuſtome, or impreſſion, which  
 hereby giue to the violating of the lawes and corruption of good  
 manners. For this cauſe the Prophets called the ſtatuas, images, and  
 wanton pictures, the teachers of vanitie, of lyes, deceite, & abho-  
 mination. And *Lactantius* writeth, that a counterfait tooke the  
 name of counterfaiſing, and all deceit (as wee before declared)  
 ſpringeth from falſhood and lying. This was it which mooued *S.  
 Iohn*, in the ende of his firſt Epistle to warne men to keepe themſelues  
 from images: for an image doeth at their fanſie counterfait the bo-  
 die of a man dead, but is not able to yeelde the leaſt gaspe of  
 breath. And idolatrie, is properly, ſuch ſeruice as is done vnto  
 Idoles. Wee reade howe God eſpecially forbad it in the firſt ta-  
 ble, and how long the *Romanes* and *Persians* liued without any uſe  
 thereof: and howe the *Lacedemonians* coule neuer abyde that an  
 image ſhould ſtand in their Senate. There hath beene in ſundrye  
 counſels mention made thereof & *S. Athanaſius* more at large diſ-  
 courſed thereof in a ſermon he made againſt Idols: and *S. Au-  
 guſtin* in his booke de *fide & Simbolo*, and vppon 150. *Psalm*, & in his  
 eighth book of the citie of God, & *Damaſcene* in his 4. book & 8. C.

The

## OF TRUTH AND LYING.

The occasion of so free passage giuen to Poets is, for that their fables slyde away easily, and cunningly turne them selues, to tickel at pleasure, whereas the trueth plainly setteth downe the matter as it is in deede, albeit the euent thereof bee not verie pleasant. *Plato.* *Plato* in like fort compared, the disputes in Poetrie, to the banquets of the ignorant, who vse Musike in steede of good discourse, and in his thirde booke of his commonwealth, he forbiddeth Poets or painters to set downe or represent any thinge dishonest or wanton, for feare of corrupting of good manners. And *Aristotle* *Aristotle.* in his Politiques, the third booke, and 17. Chapter woulde haue all vyle wordes to be banished. And Saint *Paul* to the *Ephesians*, *Eph. 5. 3.* that any vncleannesse, foolish iesting, or talking shoulde bee once named among them. And *Tertullian* *Tertullian.* an auncient doctor of the Church, called Poets, and certaine Philosophers, the Patriarches of heretiques. This which I haue spoken of must not be vnderstood, of Poesies, wherein much trueth and instruction is contained, nor of pictures which represent the actes of holye and vertuous personages, nor of fables taken out of hystories, whereof, there maye growe some edifying: but onely of that which is lasciuious, and grounded vpon naughtie argument, rendring youth effeminate, and men more giuen to wantonnesse, pleasures, passion, & vayne opinions, then to vertue, cleane turning away the honour that is due vnto God, or to good edifying; for according vnto the commaundement of God, Cherubyns were made. The admonition which *Epictetus* *Epictetus.* gaue to such as were too curious in pictures, ought by no meanes to be here forgotten: *Trim not thy house* (saith hee) *with tables and pictures, but paint it and guild it with Temperance: the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced.* The same doeth *Plutarque* *Plutarque.* teache in the life of *Dion*, that more care is to bee taken for the hanging and adorning of the palace of the soule, then of the outwarde. And the same Philosopher did not muche out of the way warne vs, that wee shoulde take heede that the skirt of our garments shoulde not carrie a stinche of life.

## CHAP. XXXVI.

*of backebyters, mockers, and euill speakers, and why the Comedians, stage players and Iugglers haue beene reiected.*

## POLITIQUE DISCOURSES



Leuit. 19. 11.

Exod. 20. 16.

Pro. 6. 1.

Lib. 3.

Ester 3. 1.

1. Sam. 22. 18

1. Sam. 24. 10

2. Cor. 6. 9.

Eph. 4. 31.

Pro. 18. 21.

Sup. psal. 57.

Isaiah. 14.

WE haue heretofore shewed that our mouth ought to serue our neighbour, as wel to pre-serue him in honor as in profit: and for that our Lord God commaundeth, *that wee should neither deale falsly, nor lye one to another.* He forbiddeth vs, either to deprauue or deceiue any: for deprauing & backbiting is an enimie vnto the trueth, to the weale, & honour of our neighbor, & forbidden by God in the commandement of not bearing false witnes: & hath euer bin accounted as manslaughter, & stealing away of the renowne, which we ought to esteeme, according to the saying of the wise man aboue great riches. *Plato* in his common wealth greatly praised the lawes of *Lidia*, which punished backbiters, as murderers, neither doe wee want sundrie examples which shew what mischief hath ensued through backbiting. Wee haue one in *Hester* c. 3. of the mischief which *Haman* pursued against the *Iewes*, which *K. Ahasuerus*, & of *Doeg*, which through his backbiting was the cause of the death of 85. persons that did wear a linnen *Ephod*, & sundrie other myseries. And *Dauid* did attribute vnto slanderers al the euil which *Saul* had wrought against him. The backbiter is in degree neare vnto the flatterer, & hurteth three persons, the absent, of whom he speaketh, the present, which giueth eare vnto him, & himselfe. And it is written in *Ecclesiast.* that *hatred, enmitie, & reproch attendeth the backbiter.* And *S. Paul* writeth that *raillers shal not inherit the kingdome of God:* & to the *Ephesians:* *Let al bitterness & anger, & wrath, crying, & euil speaking, be put away from you, with al malitiousnes. Be ye courteous one to another, & tender hatred, forgiving one another, euen as God for Christes sake forgave you.* *Solon* being demanded what was more cutting then a knife, answered, a slaundersous tounge, the which *Dauid* calleth a sharpe razor, and hot burning coales. The same writeth *S. Iames* in his Epistle more at large. And as it is taken for a signe of health, so is it a signe of a sound vnderstanding to be exempt from al words that may do harme. And not without cause said *Salomon*, that *death & life are in the power of the tongue,* & more perill thereby then by the sword. And addeth, that *he which keepeth his tongue, keepeth his life.* *S. Augustin* sheweth that the truth hath written in our hearts this commandement: *Do vnto an other, as thou wouldest be done vnto thy selfe.* And *S. Ierom* vppon *Isaiah* in like sort saith, euen as wee woulde not that men shoulde speake euil of vs, no more ought we to deprauue our neighbour. S.

Pant



## OF TRUTH AND LING.

*Paul* willeth vs not so much as to eat or drink with the railers: and 1. Cor. 5. 11.  
 so did *S. Iames*. Al kind of mockerie ought also to be shunned, which  
 is a reproch couered with some fault, and which accustometh the  
 mocker to raile, & lie, & moueth more then an iniurie when it pro- Mockery.  
 ceedeth from a wil to outrage, & a malice without necessitie. The  
 which moued some to terme it an artificial iniurie. *Salomon* wri-  
 teth in his prouerbs that God doth abhorre al mockers, the which  
*Isaiah* comprehendeth C. 38. & 57. The lieutenant of *K. Darins* put  
 to death one of his soldiars which had railed vpon *Alexander*, sai- Raylers and  
mockers pun-  
ished.  
 ing that the part of a soldiar was to fight, not to raile. *Antigonus*  
 caused one to dye for the like cause, and they of *Alexandria* were  
 well chastised by *Vespasian*, and diuers children were torne in pee- 1. King. 2. 23.  
 ces for mockinge of *Elisha*, with wylde beares. At the least wee  
 ought to resemble the Phisitios which *Hipocrates* made to sweare,  
 that they shoulde not bewraye the secrete and hidden faultes and  
 euils. And Saint *Gregorie* in his *Morals* compareth the backebi- Gregory.  
 ter vnto him, which bloweth the powder that flasheth into his  
 owne eyes, and hindereth his seeing. For this cause ought wee  
 to followe the councel giuen vnto vs by Saint *Peter*: that laying a- 1. Pet. 2. 1.  
 side all malitiousnesse, and all guile, and dissimulation, and enuie, and all  
 euil speaking, as newe borne babes wee desire the milke of the worde, that  
 wee may growe thereby. And aboue all thinges, followinge the  
 councill of *Demosthenes*, wee must take heede of speaking yll of  
 the absent, or giuing eare vnto the backebiter, as *Alexander Se-  
 nerus* was wont to saye and doe.

And for as much as comedies are compounded of fixions, fa- Comedies.  
 bles, and lyes, they haue of diuers beene reiected. As touchinge  
 Playes, they are full of filthie wordes, which woulde not be- Playes.  
 come verie lacqueys, and courtisanes, and haue sundrie inuention-  
 ons which infect the spirite, and replenish it with vnchaste, who-  
 rishe, cosening, deccitfull, wanton, and mischeeuous passions.  
*Athenens* writinge of the inuention of a Comedie, and tragedie,  
 sayeth, that they haue euer been inuented in a time of vintage &  
 drunkennesse. And for that, besides all these inconueniences, Comedians,  
and stage-  
players.  
 Comedians, and stage players, doe often times enuie and gnawe  
 at the honor of another, and to please the vulgar people, set before  
 them sundrie lies, & teach much dissolutenes, and deceit, by this  
 meanes turning vpside downe all discipline and good manners,  
 many cities wel gouerned, would neuer at any time intertaine the.  
 And the citie of *Marseilles*, hath beene maruelously praised in aun- Marseilles

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cient time, for that she alwaies reiected such kind of people . And the Emperours *Augustus*, *Anthony*, *Frederick* the first, and *Henry* the thirde, caused them to be driuen out of their Empire . And the Tribunes banished one *Nenius* out of *Rome*. And *S. Chrysostome*, in his 17 homilie vpon *S. Marth.* saith, that there is no peril vpon the sea so dangerous, as are the Theaters and places of Comedies & playes; and declareth at large what dissolutenes, disorder, factions, mischiefs & inconueniences haue ensued thereby . The like doth *Seneca* declare in his first Epistle of the first booke, & *Calius Rodiginus* in his 5. booke & 7. Chapter. And *S. Augustine* in his Citie of God commendeth *Scipio*, for that he forbad the vse of any such pastimes as an enimie to al vertue & honesty. And saith that the diuels vnder the similitude of false gods erected them . The *Lacedemonians* also would neuer permit such playes & acts, for feare somewhat might be imprinted into the peoples brest, cōtrary to the lawes & truth. For as the Apostle writeth: *Evil words corrupt good manners*. And this caused the good king *S. Louis* to banish them out of his court. And *S. Ierom* towards the end of his first booke against *Iovinian* writeth, that tragedies are ful of contempt of mariage & good lawes. And *Seneca* wisely wrote in his Epistles that it is verie daungerous to be present at al shewes. And by some counsels haue they beene flatly forbidden For the subiect therof is filthie & vn honest, & the action of the players leaueth an impresion of wantonnes, whoredome & vilanie in the soule of the asisstants, & that which they see so dissolute & vile, when it is ioyned with words & deedes, (whereby the Comedians enrich their filthie & vn honest subiect) infecteth more the spirits, & wrappeth them in passions, then drunkennes it selfe would do. And in *Cassiodorus*, *k. Theodorick* writeth a long letter to his Prouost, that he should hinder all such spectacles, as corrupted maners & honestie, & raised nothing but quarels, and contention the which moued *Aristotle* in his Politiques, to exhort all magistrates to forbid such playes, and banish al vile wordes out of their Citie. And Sainct *Paul* exhorteth the *Ephesians*: that no corrupt communication proceede out of our mouth: and addeth, *Greene not the holie spirite of God, by whome you are sealed vnto the daye of redemption*. I woulde wishe that Theaters might bee defaced, and no occasion giuen for such plagues to enter within cities and houses, accordinge to the opinion of *Saluian* Bishoppe of *Marseilles*, esteeming all such spectacles to bee a verie apostasie, and leauing of the faith of Sacramentes, and Christian religion; and therefore

## OF TRUTH AND LYING.

as the occasion of so great mischiefe they ought to bee shunned. *Plato:*  
*Plato* his opinion was, that gouernors of common weales should in  
 fort not suffer tragedies to bee rehearsed, except they had beene  
 first considered of by censors and iudges, and founde good, and  
 full of mortalitie, without any one the least woorde that mought  
 be offensiue to chaste eares. And *Aristotle* in the ende of the eyght *Aristotle.*  
 booke of his Politiques, forbiddeth all youth to bee assistaunt  
 thereat.

## CHAP. XXXVII.

*That accusers, talebearers, false pleaders, and curious persons, are of the  
 same brotherhood of lying.*



Ince that all the vertues of the soule ought to  
 be applyed vnto charitie, then are slanders *Slanders & false reports*  
 and false reports to be greatly eschewed, pro-  
 ceeding out of the same shoppe of lying. The  
 slanderer doth euer vniustly accuse & ought  
 to be punished, with the same manner of pu-  
 nishment, as the partie accused should haue  
 beene, if it had beene founde trewe: as the  
 Emperours *Theodosius* and *Honorius*, ordeyned in the latter lawe, and  
*Tranquillus* in *Augusto*. And in auncient time they marked them in  
 the forehead with a hote yron, as *Plinie* reporteth in *Panegyrr*, and *Cicero* in his oration *pro Roscio*. The Emperours *Tiberius*, *Nero*, *Vitel-*  
*lim*, and sundry other taking pleasure therein, haue beene the occa- *Cede calumnia.*  
 sion of much mischeif. When *Agessilaw* king of the *Lacedemonians*, at *Agessilaw.*  
 any time had heard any prayse, or discōmende one, he was wont to  
 say, that he was as well to cōsider the behauiour of him that spoke,  
 as his of whom he spoke. And after that a *Romaine* Knight, had  
 shewed vnto *Augustus* the Emperour, that that was most false which  
 had beene reported of him, he humbly besought him, that for euer  
 after he would haue great regarde, of what was laide to the charge  
 of any person of qualitie, that it mought be doone by good men,  
 and of an approued truth. God forbiddeth vs to iudge lightly, or  
 to giue credite to a sole witnesse, and if our sight, our hearing, and  
 our tast oft times deceiue vs, no doubt so may our iudgment. The  
 Emperours *Tiim*, *Vespasian*, *Nerna*, and *Traian*, made talebearers to *Punishment*  
 be whipped and banished. *Domitian*, *Anthozie*, and *Macrinus*, thrust *of talebea-*  
 them out of the Empire, saying: that who so did not punish them *rer.*  
 encoura-



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encouraged them. And *Leontius* the Emperour after that he had put *Iustinian* to flight, caused two of his tale bearers to be trayled by the feete and burned. And after the death of *Apollodorus* and *Phalaris* the Tyrantes, they caused such hell houndes to be fleede, and burned, and put them in the rank of the accursed. The which was likewise done in the time of the Emperour *Pertinax*, & after the decease of *Maximinus*, and his sonne. *Salomon* wrote, that the wordes of a tale-bearer are as flatterings, and they goe downe into the bowels of the bellie. And *Pliny* the younger calleth them robbers and theeues. And *Ecclesiasticus* abhorreth them and all such as are of a double tongue, and thanketh God (as also did *David* in sundry Psalmes) that he had deliuered him from the snare of the false tongue, and talebearers. And *Darius* made the accusers of *Daniel* to bee deuoured by the Lyons.

Pro. 18. 8. the word of Diuell is as much to say as an accuser. Doeg by the tale he carried to K. *Saul*, caused the Priestes to be murdered. *Aristobolus* the K. of the *Iewes*, thorough a false report put to death his own brother, and afterwards died for sorrowe. *Herod* in like sort caused his wife & sonne to be murdered, & had like for griefe to haue died after that he was better informed of the truth: as also it befell to *Constantine*. *Constantine* the Emperour, who was the cause of the death of his owne sonne & mother in law: and to *Francis* Duke of *Bretaigne* that caused *Gilles* his own brother to be slaine. We reade of the ende of *Seia*, *Tiberius*, *Plautian*, and *Seuerus*. Many Emperours haue put men to death with hearing of them, and there is no person whatsoeuer be he neuer so vpright and innocent, but through such helhoundes may very well be brought into trouble. As *Socrates* in *Xenophon*, and our owne experience may teache vs. And to be able to auoyde all slanders & reproch, we must obserue that instruction which *S. Paul* giueth to the *Ephesians*, so holily & wisely to behaue our selues, as no occasion or place be giuen to the accuser. He giueth the like aduise in his 2. Epistle to the *Cor.* and *S. Peter* in his first epistle, willeth vs to haue our conuersation honest, that they which speake euill of vs, as of euill doers, may by our good workes which they shall see glorifie God. For good men by their vertue and innocencie do quench reprooch, as fire is quenched by water. False pleaders are such as betray their clyents, and dissemble the truth, *l. prauaricatores de verb. sig. titulo ad senatusf. Turpil.* which setteth downe a punishment for slanderers, false pleaders, and wranglers. Such plagues did *Plato* banish his commonwealth. A man likewise may name them false pleaders, which doe not acquite themselves of the charge committed vnto them, and passe

Diuell.  
1. Sam. 23. 18  
*Aristobolus*.  
*Herod*.  
*Constantine*.  
*Francis* D. of  
*Bretaigne*.  
Remedy a-  
gainst accu-  
sers.  
1. Pet. 2. 12.  
False plea-  
ders.

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pasſe it ouer as it were only for a faſhion to be diſpatched of it. The which is alſo to be vnderſtood of ſouldiours ſuſpected of treaſon or failing in ſeruiſe of importance.

And for as much as the condition of accuſers and talebearers is much ſupported by curioſitie and babling, and thereby hath great alliance with enuie and malice, and is engendred through idlenes and folly. I haue placed thoſe curious men in the ſame rank, which deſire ſo earneſtly to knowe the imperfections of an other. And ſuch ſhould doe very much for theſelues, if they would beſtow that ſame deſire vpon their owne faults to amend them, ſhutting their windowes & lopeholes that looke vpō their neighbour, to the end they may haue better ſunne, and more holeſome winde from ſome other part, and thereby better informe theſelues of the priuate gouernment of their owne familie, and of matters fitter for them to knowe. They ſhall finde enough at home to paſſe aw aye their time withal, without reſebling the Lady ſaries, that ſome ſay do neuer vſe the aide of their eies but abroad, & out of their owne houſes. It was neuer lawfull for ſtage players among the *Turians* to talke of any citizen, except he were either an adulterer or curious. And by the law of *Laetes*, if any man coming out of the countrey, ſhould aſke, what newes were ſturring, he was by and by greatly fined, to the end curioſitie mought not haue too much place. Sundrie write that *Antonie* the Emperour, going one daye to the houſe of one *Onilms* a Senator, demaunded of him howe it was poſſible for him to recouer ſo great ſtore of Pillers of Porphire, to whome hee made aunſwere, that when you enter into an other mans houſe, you muſt learne to bee deaſe, and dumme. The which the Emperour tooke in very good parte. And as wee feare thoſe windes which blowe about our eares our clothes, and customers & farmers when they prie too neere into ſmal traſh and priuate buſines, ſo ought euery one to looke to ſuch curious perſons, and when they once accoſt the, to anſwere them that the retreate is ſounded, & the hens haue eſpied the Kite, and ſo ſhift frō them as ſoone as they may be able. For nothing can enter into their eares but what euill ſo euer they can heare, like vnto cupping glaſſes, which draweth nothing from the ſkinne but the naughtie bloud that is within it, and manie times they interpret all to the worſt. *Eccleſiaſticus* admoniſhed vs not without great cauſe, to take heede of beeing ouer-curious in matters ſuperfluous and ſayth: that *A foole will peepe in at a doore into the houſe, but he that is well nurtered will ſtande without.*

And

Curious per-  
ſons.

*Anſbury.*

*Eccleſ. 31. 29*

## POLITIQUE DISCOURSES

Li. 10 de  
confessii.

Tertullian.  
Voyages in-  
to farre coun-  
tries.  
Death of  
Aristotle.  
Death of  
Pliny.  
Remedies  
against curio-  
sitie.

Phocion.

Socrates.

Geometry &  
Arithmetike.

And S. Paule in the ende of his seconde Epistle to the *Thessalonians*, and in his first to *Timothie*, blameth such as are curious. S. *Augustine* teacheth vs to change this curiositie, into a care to amend our life, and to knowe that which appertayneth vnto our saluation: and *Tertullian* wrote that it ought to take no place at all with vs, since that Iesus Christ was manifested vnto vs in the gospell. And according to the Greeke prouerbe alleadged by *Cicero*, each man ought to busie himselfe in the art which he knoweth, and in his owne vocation. Of this vice *Bartole* writeth vpon the lawe, *Deli mali de Nouatio. nu. 5. chap. 17.* I could here impute to curiositie a great part of the art of nauigation, and voyages into farre countreyes, whence nothing is brought home but strange customs and corruption of manners: in like sort the death of *Aristotle* not being able to comprehend the secretes of *Euripus*, nor why the sea in the straight of *Negrepont* euer 24. houres, flowed and ebbd apace 7. times: and of *Plinie* smothered in the flames and vapors of *Montgibel*, and the heresies of sundry other persons. And that we may the better keepe our selues from sinning herein, wee must accustome our selues not to be too muche inquisitiue after matters that are lawefull, nor make account of inuenters and coyners of newes. As *Phocion* answered vppon the brute of *Alexanders* death: deliberate of your affayres: for if the newes bee true to daye, then will they be true to morrowe. The aunswere which *Socrates* made, to him which asked him what the worlde was, seemeth worthy to be here remembered: that euer since he came to any iudgement, hee applyed his time to search his owne selfe, thereby to knowe himselfe the better: which as yet he could not attayne vnto, and when he should then would hee imploye himselfe to other thinges which might serue him for nought, or not import him so much. He was wont likewise to say, that it was enough to learne so much geometrie, as mought make him knowe, and maintayne his owne lande from his neighbours: and so much arithmetike as to keepe the account of his owne money, moueables, and marchandise. And in the ancient time they were greatly seased, which vnprofitably consumed their braine, in the superfluous search of matters buried in obscure darkenesse, vncertaine, and friuolous.

## CHAP. XXXVIII.

of Flatterers.

We



## OF TRUTH AND LYING.



E haue before declared how necessary a matter it is, for one to haue neere vnto him such entire friendes as will alwayes tell him the truth without flattery. For flatterers as *S. Augustine* sayth, do poyson mens vnderstanding, and still driue them into further error, making of a *Thersites* an *Achilles*, and of a little flie, an Elephant, hauing no other scope in the world but deceite. And that which yeeldeth vnto them so large a felde is selfe loue, and ouer winning of ones selfe, which cleane taketh away right iudgement, and is blind in regarde of what it lo-  
 ueth, except it fall out among such as haue of long time beene accustomed and taught, more to esteeme honestie, then that which naturally springeth vp with it. *Plato* his followers would euer counterfeite his high sholders, *Aristotles* his stammering, *Alexanders* his double chinne and shrilnes of speech, & the Poet *Ennim*, his drunkennes. And in the time of *Tiberius* the Emperour, a flatterer sayde vnto him, that since his pleasure was that euery free citie should be free of speech, a man ought not to be silent in that which he knewe would prooue profitable: and after he had prepared sundry mens eares readie to giue him hearing, he began in this sort. Hearer O *Cesar*, wherein we finde our selues agreed with thee, and there is no man which dareth openly to tell thee thereof. It is for that thou makest no account of thy selfe, but abandonest thy owne person, and afflictest thy body with the continuall care and trauaile which thou takest for vs, neuer yeelding vnto thy selfe thy dewe rest, eyther by daye, or night. And as he went on further with the same discourse, one cryed out. The libertie which this man vseth will cause him to die, other sayde he will marre the Emperour. Princes haue alwayes beene subiect to flatterers: for as the bigger the tree is, the mor fat there is for wormes to remayne in, so the more wealth a man is of, the more is he sought of flatterers, which ad-  
 dresse themselues to that part of the soule which is most vnreason-  
 able. The Emperours *Augustus*, *Titus*, *Niger*, *Alexander Seuerus*, *Fre-  
 deric* the seconde, and sundry other helde them in great hatred: yea *Augustus* being come into the Theater, when one that was present cryed out, O good and iust Lord, shewed himselfe highly displea-  
 sed therewith, and forbad that any should call him any more Lord, as *Sueton* writeth. And *Philip* surnamed Gods gift, *Constantine* and sundry other, banished them their courtes, as the very ruine and plague

Flatterers.

Selfe Proue  
Blinde

Tiberius

Princes sub-  
iect to flatter-  
ers

Augustus.

Flatterers ha-  
nished the  
courts of  
princes.

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plague of Princes: and at *Athenes* they were put to death. A wise Abbot wrote of *Charles* the 3. that about all things he tooke heede, that flattering courtiers should not raviſh from himſelf, the fauour of his benefits: as they are who they terme ſellers of ſmoke. For beſides the miſchiefe which they worke, they ſwarue with all change of fortune, & leaue men as lyce do a dead carcas, or flyes an empty chychen. And *Iouinian* the Emperour compared the to the ebbe and flowing of the ſea, and ſaid that they only adored the rich robes of Princes. *Agẽſilaus* K. of the *Lacedemonians* was wont to ſay that they were far more dangerous then either theeues or murderers. And *Iſocrates*, & ſince his time K. *Alphonſus* were wont to ſaye that of all miſcheifes, that were poſſible to happen to a Prince, the greateſt was, when he gaue care to flatterers: & counſelled the to ſhun the like fire, plague, & wolues. The which the Prophet *Hoſea* cõfirmeth, and *Salomon* in his Prouerbes. The Emperour *Iulian*, being one day highly cõmended by his courtiers, for that he was ſo good a Juſticer, had reaſon to ſay, that if thoſe prayſes had proceeded frõ any mens mouthes, who had durſt cõdemne, or miſlike his actions, whẽ they ſhuld be contrary therunto, then had he had occaſion to haue eſteemed thereof. *Dion* attributed the hatred, which was conceiued againſt *Iulius Ceſar*, & his very deth to flatterers. And *Q. Curſius* ſheweth that great ſegneuries & kingdomes, lie by that means more deſolate then by wars. *Papiſtus* ſetterh down flatterie, as the principall cauſe that corrupteth Princes. And *Philip de Comines*, rendreth the reaſon thereof to be, for that Princes do lightly ouerwin too much of theſelues, & of thoſe who they find agreeable vnto their humor. One of *Alexander* his lieuutenantes on a time wrote vnto him, that he had in his gouernmẽt a boy of incõparable beautie, & that if it ſo liked him he wold ſend him vnto him: He wrote back vnto him, O accursed & miſcheuous caytife, what haſt thou euer knowen in me that thou ſhuldeſt thus dare to flatter me by ſuch pleaſures? Likewise hauing on a time vnderſtood, that one with who he ran a race, had ſuffred him to win the wager, by his ſwiftneſſe, he grew marue- lous angry: contrary to *Dioniſius* of *Siracuſa* the elder who ſent *Philoſoxenes* the Poet to the gallowes, with ſuch as were condẽned to die, becauſe he wuld not flatter him nor yeeld vnto him in Poefie. For as *Ariſtotle* declareth in the 1. booke of his Politiques, Tyrants greatly take pleaſure in being flattered, & fauour the wicked. Some are of opinions that flatterers are far worſe the falſe witneſſes or falſe coy- ners, becauſe they infect the vnderſtãding. And *Antiſthenes* iudged them

*Iouinian.**Agẽſilaus.**Iſocrates.**K. Alphonſus.**Hof. 7. 3.**Iulian.**Dion.  
Quintus  
curſius.**Papiſtus.**Philip de Comi  
nes.**Alexander.**Dioniſius.**Tyrants de-  
lighted vvith  
attery.*

## OF TRUTH AND LYING.

the more dangerous then rauens, for that they do but deuoure the bodies of such as are dead. And *Plato* in *Menedemus* calleth them inchanters, forcerers, & poysoners. *Theopompus* & *Athenens* witnes, that the *Theffaliens* cleane rased a citie of the *Melians*, because it was named Flattery. One demãded of *Sigismonde* how he could endure flatterers about him? he answered that he knew not how he gaue care vnto the, of his owne nature hating the. For albeit that they cleane ouerturne & ruine kingdoms, yet haue they cõmonly better entertainment then plaine dealing or vertue. As *Alexander* saide that he loued better the idolatry of *Ephesion*, the sincerity of *Clitus*. And *Seneca* his book *natural. quest.* writeth, that flattery is of that nature that it euer pleaseth though it be reiected, and in the end maketh it selfe to be receiued. *Thales*, other say *Pittacus* being demanded of all beasts which was the most cruell, answered that among Princes the flatterer. *Phocion* said to *K. Antipater*, *Thou canst not haue me both for thy friend and flatterer.* *Athenens* & sundry other aucthors do impute *Alexander* his faults & changes, his delicatenes, drunkennes, dissolutenes, & the murthers which he cõmitted to his flatterers: he remained a time without buriall & his conquests occupied by strangers, after the massacre of such as were neereft vnto him. The which ought to moue vs to cast off that opinion which we holde of our selues, & so to consider of our imperfections & faults intermingled amõg our actions, that we suffer not our selues to be abused by flatterers, & as a man would say make litter of our selues for their pleasure. For they transforme theselues into all shapes (as the *Polepus* & *Camelion*) that they may please. And it was not amisse sayd of him, that the flatterers of Princes doe resemble those which infect, and taint a cõmon spring, & which put out the eyes of the guide, & are the occasion of the subiects harme, as the wiseman neere a Prince is the cause of the vniuersall wealefare. Other haue sayd that there is no kinde of man more pestilent, nor which sooner marred youth, then the flatterer, presenting an ineuitable baite of pleasure, wherewith they are deceiued. And if the sayde youth looke not well about them, and hold a hard hand ouer their appetites, it is quickly entrapped: and they are among Princes like fowlers which take birdes in their snares by counterfeyting of their call.

## CHAP. XXXIX.

*That enuie is a miserable lye: and of the meanes to remedy it.*

For



## POLITIQUE DISCOVRSES

All christians  
are one body  
whereof  
Christ is the  
heade



Christian  
loue

Mal. 2. 10.

1 Cor. 6. 30  
Gal. 5. 15.

Enuie.

Socrates.

Or as much as all Christians are members of one selfe same body, whereof Iesus Christe our sauour is the head, those giftes and graces which each one hath perticularly receyued at Gods handes, are for the ornament, pleasure, and profite of all: as beautie and the agilite of one of the members of the bodie, is common to all the reste, which are distinguished, and separate, each one hauing a particular office for their mutuall weale. And in that the members doe so knit and ioine themselues together, it is not accounted of their free accorde, but as a satisfaction dewe by the lawe of nature. So doeth neyther the foote, nor the hande enuie one the other, though the one be adorned with ringes, & the other be at rest, but as *Hipocrates* & *Galien* wrote, there is a kinde of diuine consent, and accorde, betwixt all the members of the body. And the very trewe badge to discerne a Christian by is mutuall loue, the which *Tertullian* named the Sacrament of fayth, and the treasure of a Christian name. And as the holy scripture teacheth vs, we are not to our selues, but to God, who most freely bestoweth all thinges vpon vs, to the ende we should impart the same vnto our neighbour. And we ought to esteeme, whatsoeuer any man possesseth, not to happen vnto him as by chaunce or fortune, but thorough the distribution of him, who is the soueraine mayster, disposer, and Lorde of all. And as it is written in *Malachie*, *Haue we not all one father? Hath not one God made vs? Why doe wee transgresse euerie one agaynst his brother, and breake the couenaunt of our fathers?* And it was wisely set downe by an auncient father, that vppon whatsoeuer wee possesse we ought to engraue this title, *It is the gift of God.* And *S. Paul* wrote to the *Corinthians*, that *Loue enuieth not, and if ye bite and deuour on an other, take heede least yee be consumed one of an other.* Notwithstanding whosoeuer he be that is already possessed and replenished with this mischeuous vice of enuie, he violateth the dispensation of God, & is himselfe mightily afflicted at the prosperity & good of his neighbour, whereas he ought to haue reioysed thereat, as though hee had bene partaker thereof: and euen as if hee were greuouslie payned in the eyes, he is alwayes offended, not able to abide any clearenesse or light, but gnaweth & consumeth himselfe as the rust doth yron. This moued *Socrates* to terme this vice the filth, slime & impostume of the soule, and a perpetuall torment to him in whom it

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it abideth, a venum, poyson or quicke siluer, which consumeth the marrow of the bones, taking away all pleasure of the light, of rest, & of meate. And the wise man in his proverbes writeth, that *enuie is the rotting of the bones*, and in *Iob*, that it *slaieth the idiose*, and in *Ecclesiasticus*, that it *shortneth the life*, and there is nothing worse then the enuious man. And in the *Pro.* that he shalbe filled with pouerty, & through enuie man is made incōpatible. And *Plutarke* writeth that it filleth the body, with a wicked & pernicious disposition, and charmeth it selfe bewitching & darkning the body, the soule, & the vnderstanding. For this cause *Isocrates* wrote to *Enagoras*, that enuie was good for nothing, but in that it tormēted thē which were possessed therewith, which euil, the enuious do no whit at al feele, but contrariwise make it an argument of their vertue. As *Themistocles* in his youth said, that as then he had neuer done any thing worthy of memory, in that there was no man whom he mought perceiue did any ways enuie him. And *Thucydides* was of opinion that a wise man was euer content to be enuied. This passion doth often engender enmitie & mislike, which is flatly forbidden of God except it be against sinne. This was the very cause why the Philosophers did giue vs counsell, to praise our enemies when they did wel, and not to be angry when any prosperitie befell them, to the ende we mought thereby be the further off from enuiyng the good fortune of our friends. And can there be any exercise in this worlde, able to carie a more profitable habite to our soules, then that which cleane taketh away this peruerse emulation of ielousie, and this inclination to enuie, a sister germaine to curiositie, reioysing in the harme of an other? And yet this is still tormented with an others good. Both which passions proceede from a wicked roote, and from a more sauage, and cruell kinde of passion, to wit malice. And not without cause did *Seneca* stande in doubt, whether enuie were a more detestable or deformed vice. And *Bion* on a time seeing an enuious man sadde, demanded of him whether any euill had betide him, or good to an other. Neither was enuie amisse described by a Poet, imagined to be in a darke cape, pale, leane, looking a squint, abounding with gall, her teeth blacke, neuer reioysing but at an others harme, still vnquiet, and carefull, and continually tormenting her selfe. And the same Poetes haue written, that the enuious were still tormented by *Me-gera*, one of the *Eumenides*, and furies, *Me-gara* likewise in Greeke is as much to saye as to enuie. We ought then to consider that a great part of these thinges which we commonly enuie, is attayned

Pro. 14. 30.  
Iob 5.  
Eccle. 30. 24  
C 31.

Remedies  
gainst enuie.

Description  
of. enuie.

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*Agis K of  
Lacedemon.*

*Aristotle.  
Pliny*

*The nature  
of certaine  
Scorpions &  
serpents.*

*Hannibal.*

*Bellisare.*

vnto by diligence, pruden<sup>t</sup> care & vertuous actions to the end we should exercise, & sharpen our desire to honor, & seeke by al means to attaine to the like good without enuie. Some report, howe *Agis* K. of *Lacedemon*, when it was tolde him that he was greatly enuyed, by his competitors, made aunswere. They are doubly plagued: for both their owne lewdnes doth greatly torment them, and besides are greued at that good which they see in me & mine. For enuie both maketh the body to be very ill disposed, & chaungeth the colour of the countenance, therefore was it termed the wiche & feuer hepticke of the spirite. And as *Aristotle* & *Pliny* wrote, that in the mountaine of *Care*, and in *Mesopotamia*, there is a kind of scorpions, and small serpents, which neuer offende, or harme strangers, but yet do deadly sting the natural inhabitants of the place: so enuie neuer doth exercise it selfe, but vpon such as it most frequenteth, and is most priuate with. And most wisely was it saide of the annient fathers, that the enuious man is fedde with the most daintie meat, for he doth continually gnawe on his owne heart, and shorten his life, and often times is the cause of great sedition and ruyne. *Hannibal* often times complained that he was neuer vanquished by the people of *Rome*, but by the enuie of the Senate of *Carthage*, as also did that great Captaine *Bellisare*, beeing thereby brought to extreme beggerie. I doe not exempt hence, their fault who, when they haue attayned to any science, or perticular knowledge, that might be profitable, and seruiceable to the common wealth, will neuer impart the same to any: but choose rather to die, and let such a gift receiued from God, bee buried with them, defrauding their successours and posteritie thereof, who shall in the end receiue dewe chastisement therefore: the only cause of the losse of so many and excellent inuentions.

## CHAP. XXXX.

*How pride, ambition, vaine boasting, and presumption are lying, and how all passions leade cleane contrary to what they pretende, and who may be termed men of humilitie, and of the meanes which contrayneth vs therein.*

*Reide*



Iuers haue set down two impediments as chiefe hinderers of the truth, to wit, despaire, & presumption. And the wise *Bion* saide that pride kept men fro learning, & profit. And *Ecclesiasticus* termeth it the beginning of sinne. And *Philo* in his booke of the contemplatiue



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plaine life sheweth, that the spring of pride is lying, as the truth is of humblenesse. And *Aristotle* wrote in his morales, that the proud boasting man, doth faine things to be which indeed are not, or maketh the appeare greater then they are, whereas the desēbler contrariwise doth deny that which is, or doth diminish it, but the true māteller things as they are indeede, holding a middle place between the presūptuous & the desēbler, as we haue before touched. *S. Augustine* shewed how pride was the beginning of all mischeif: & vpo *S. Mat.* entreting of the words of our sauiour, he maketh pride the mother of enuie, & saith that if one be able to suppress it, the daughter shalbe in like sort. And in the 56. Epistle which he worte to *Diocorides* he sayth, As *Demosthenes* the Greeke orator, being demaunded what was the first precept of eloquence, answered, to pronounce wel, being demāded what was the 2. answered the like, & so to the 3. In like sort sayth he if I be asked of the precepts of religion, I will answer that the 1. 2. and 3. is humilitie. And *S. Chrysostome* in the homely of the perfection of the Gospell sayth that the very foundation of our Philosophie is humilitie. For arrogancy is alwayes accompanied with folly, audacitie, rashnesse, insolencie, & as *Plato* writeth solitarinesse: as if one would saye, that the proude is abandoned of all the world, euer attributing to himselfe that which is not, neuer measuring his will according to his force, hauing much more bragge then matter of woorth. *S. Augustine* compareth him, to a ship tossed with windes without a pylote. And an auncient father writeth, that presumption is the mother of all vices, & is like vnto a great fire which maketh euery one retyre backe. Wee read in the works of ancient Philistions, how some that were of a melancolicke or sadde humour, thought their owne selues to be some fencelesse thing, or beast. *Aristotle* and *Galen* yelde vs sundry examples thereof, & how some in their own fancies imagining wonderful matters through the illusions of wandering & transported wits, constantly affirmed, that they sawe, and did that which indeede was not, as he which beleeued al the ships that came into the haue to be his own: and other that thought they sawe, and heard players vpon a wide stage, as *Horace* writeth. Such are the Proude which delight them selues in their owne foolish inuentions. There is in *Daniel* a notable example of Kinge *Nabugodonosor*, and of *Sennacherib* that was slayne of his owne children, after that the Angell had discomfited his armie. And likewise of *Antiochus* and sundry other which proueth that most true which our sauiour saith, that he which

*Aristotle.**Augustine.**Humilitie.**Presumption.**Dan. 4. 30.*

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exalteth himselfe shalbe brought lowe, and he which humbleth himselfe shalbe exalted. And that which is written in *Ecclesiasticus* The beginning of mans pride is to fall away frō God, & to turne away his heart frō his maker. For pride is the originall of sinne, and he that hath it shall powre out abhominatiō till at last he be overthrowen. I touch no whit at all here the *Licantropie*, whē as sundry certainly perceiue a change of humane shape, their minde and reason remayning in their accustomed order, referring my selfe to that which many haue written therof. All wits in like sort that are giuē to preiudice, & opiniōs, iudge otherwise then they ought. *Salomon* saith in his *Prouerbes*, that at that are proude in hart, are an abomination to the Lord, & that among the proud is nothing but strife, & counselleth vs not to haunte thē, nor to be too conuersant with ouer far reaching heads, adding that the pride of a mā shall bring him lowe. In *Jeremiah* God sayth, The proude shall stumble & fall, and none shal raise him vp, & I wil kindle a fire in his cities, and it shal deuour al round about him. And in *Isaiah* they are sore threatned, & he saith that the magnificence shalbe brought low, & that pride destroiet all cōmonwealth & states. As also in *Ezechiel*, & in the 1. of *Abdias* it is writtē, the pride of thy hart hath deceiued thee. And in *Tobit*, In pride is destruction, & much trouble, and in *Siercenes* is scarcitie and great pouertie. The sonne of *Agessilaw* wrote vnto *K. Philip*, who much gloried in some of his victories, that if he measured his shadow he should find it no greater then it was before the victory. The same poore king was slaine of one to whom he refused to minister iustice, and histories declare how his successors through their disloyaltie fell into great calamities. And yet was he praised amonge the rest of his vertues, for that one of his people saide vnto him 3. times euery morning, to the end he should not waxe too haughtie, Remember thy selfe *Philip* that thou art a man. *Theodosius* the Emperour had often times the like warning giuen him by his wife. *Arrian* in the 7. of his historie reciteth, how *Alexander* demanded of certain wise men of the *Indies*, why as soone as they had espied him, they stamped vpon the ground with their feete; they answered him that no man held ought sauing the ground vpon which he trod, & that they esteemed him like other men, saue only that he came so far, to put him selfe & other to much more paine, & that when he should die he should enioy no more earth, then of necessitie to couer his bodie: but ambition cleane turned him from following of anie good counsell, and for a good time was he afterwarde depriued of any buriall. *Nicanor*, when he went about to assaile the *Iewes*, folde

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sold them before he came neere them, but in the end he was over-  
 come: as in like sort the Marquise of *Gast* in our time, at *Cerisoles*,  
 deuided among his fauorites the spoile of the French, and prepared  
 sundry ropes to lead them prisoners, and to put them to ransome,  
 and yet in the end his selfe was vanquished. *Herod* glorying in his  
 rayment & the honor which was done him, was shortly after eaten  
 vp with wormes. Like vnto this pride was the vanitie of *Caligula*, &  
 of diuers other which must in any wise haue their feet to be kissed.  
*Sigibert* found fault with *Charlemagne*, because that after he was cho-  
 sen Emperour he dispised the fashions of *France*. For the same cause  
 was *Alexander* reprehended. *K. Lewys*, the 11. was wont to say, that  
 whē pride was on horseback, mischief & shame was on the croper.  
 And as husbandmē, rather allow of those eares which bow down,  
 & waxe croked; then such as growe streigh, as thinking least store  
 of graine to be in them, & as it is written that if a stone be hunge  
 vpon the bough of a tree to weigh it downe, it shall carie the more  
 frute, and as valleys are commonly more fertile then mountaines,  
 and as the more liquor a man putteth into a vessell the more  
 wayne ayre goeth out, and the emptie hogsheade carrieth a greater  
 sound then the full; so the more that men arme theselues with ver-  
 tue, vanitie, hypocrisie, and lying doth depart, not seeking prefer-  
 ment before other but in honest actions, and the more that a man  
 shall thinke of his vices and imperfections, the more shall his wings  
 fall from presumption. Experience teacheth vs, that infancie is but  
 a foolish simplicitie, full of lamentations, filthines, and harmes, as  
 it were layde open to a mayne sea, without a sterne: and youth but  
 an indiscrete heate, outragious, blinde, headie, violent, and vaine:  
 mans estate, trouble, and vexation of minde, full of repentance,  
 and plunged in care. Olde age a noysome languishing and full  
 of greefe, still feeling the excesse of immoderate youth: and all  
 mans life consumed in teares, trouble, and grieve, where pleasures  
 are the feuers of the spirite, goods tormentes: honours heauie  
 charges: and rest vnquietnesse it selfe, and to passe from one age  
 to an other, is to fall from one mischeife to an other, drawing to-  
 wardes death. With good discretion did *Salon* call townes, bo-  
 roughtes, and villages, the retreates of mans miseries, full of noy-  
 somnesse, trauaile, and fortune. And *Aristotle* termeth man to be  
 the disciple of imbecillitie, of inconstancie, of ruines, and disca-  
 ses. All which ought to make vs humble our selues. The old pro-  
 uerbe is common, who knoweth himselfe best, esteemeth himselfe  
 least.

Marquise of  
Gast.

Caligula.

Charlemagne.

Alexander.  
K Lewis 11.  
Comparison.Mans imbe-  
cillity.



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least. For if any man seeme to himselfe that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination sayth S. Paul. This is also the reason why the prophet *Abacuc* writeth that the iust man liueth by faith: and that they which exalt themselues shall haue a fall. Sundry writers make mention of *K. Sesostris*, that he made himselfe be drawn by foure Kings which he held captiues, and one of them euer vsed to turne his face backward, and being demaunded why he did so, aunswered, that in beholding the wheelles, howe the highest part became lowest, he remembred the condition of men: with which aunswere the same *Sesostris* became a great deale the more ciuill. *Saladin* after his death, made his shirt to be carried at the ende of a launce, and to be cryed that of all the Realmes and riches he had, nowe nothing was left him but that. In sundry places doth the holy scripture, impute this qualitie of pride left to them which distrust in God, and presume of themselues. And would to God ech one would practise the exhortation of S. Paule to the *Philippians*, To be like minded, hauing the same loue, being of one accorde and one iudgement. That nothing be done thorough contention, or wayne glorie, but that in meekenesse of minde, euerie one esteeme other better then himselfe. Looking not euery man on his owne thinges, but euery man also on the thinges of an other man. And to the *Romaynes* he desireth them, to be affectioned to loue one an other with brotherly loue, in giuing honour going one before an other. *Herodotus* telleth of one *Apricus* Kinge of *Egypt*, who was so insolent that hee would saye that there was neyther God nor man could abate him, or dispossesse him of his kingdome: but shortly after *Amasis* put him by it, and hee was strangled by his owne subiectes. The like doeth *Ouid* make mention to befall to one *Niob*. *Goliath* was slaine by *Dauid*. *Iulius Caesar* was so arrogant, as he would say, that it should stande for a lawe, whateuer pleased him. Other Princes haue had this woorde in their mouth, *I will it be so*, neuer considering that their willes ought to bee measured by the will of God, iustice, and lawes, for the preseruacion of their estate, as king *Theopompus*, and the Emperour *Alexander*, *Suerus*, were wont to say, and as wee recited before of Kinge *Antigonus*, good Princes ought to esteeme nothing honest and lawefull, that is not so of his owne nature, and agreeable to the lawes. And as touching such as are ambitious, they neuer doe ought that is entirely pure and neete, but ener in their actions you shall discerne a kinde of bastardie, full of faultes disperfed according to the diuerfitie of the windes

Gal. 6.3.

*Sesostris.*

*Saladin*

*Phil. 2.2.*

*Rom. 12.10.*

*Apricus.*

*Iulius Caesar.*

The will of  
princes ambitious,

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windes, which driue them forward: and neuer measuring themselves, doe dayly commit notorious errours, and ruine themselves in vndertaking more then they are able, or then is honest. Whereupon it is very necessarie that the counsell of *Ecclesiasticus* be put in practise: *Seeke not out the things that are too harde for thee, neyther search the things rashly that are too mightie for thee, and burthen not thy selfe above thy power, while thou livest.* *Plutarke* in the life of *Agis*, applyeth the fable of *Ixion*, which was tormented in hell, and of him which found a clowde insteede of *Iuno*, to such as are ambitious & vngratefull. And so do some other refer that which *Homer* in his *Odes* reciteth of *Sisyphus*, who continually rouled the stone which he was neuer able to cary to the toppe of the mountaine, and of *Phaeton* who would needs guide the horses of the sunne. It hath bin an old prouerbe, that he which aduanceth himselfe further then he ought, receiueth more thē he would. They resemble the fisherman in *Theocritus*, who satisfied his hunger with dreames of gold And with very great reason may a man impute, all sects, heresies, & diuisions, foolish enterprises, combats, and vnnesessarie warres, to the ambition of vnquiet & mouing spirits, which neuer content themselves in their vocation: for this cause *S. Gregory Nazianzen* wrote to *Procopius*, that he neuer saw any good issue come of any councel or Synode, by reason of ambition, which did more impaire controuersie thē amend thē. And *Aristotle* in the 2. of his *Politiques* sheweth, that the greatest part of faults which men comit proceedeth frō ambition or couetousnes: as there are infinite examples of factions, which haue long time endured in *France*, *Englād*, & *Italy*. *Hesiodus* writeth that the vnwise do not vnderstand that the halfe is more thē the hole. For this cause it often chaunceth that they lose what euer they haue gotten & which peaceably before they enioyed, through a gredines of vndewly getting frō other, as we see it fell out, & so doth it euery day to a number, which haue not retyred themselves in dewe time, not being able to staye the course of their fortune. The which in the ende *Antiochus* full well vnderstoode: for after that he was vanquished, and that the *Romanes* had taken from him the prouince of *Asia*, hee was wont to say that he esteemed himselfe much bounde vnto them, for the learning which they had taught him, and for their gratioufnes and courtesie, which they had vsed towards him: for when I enioyed (sayth he) so large a circuit of countrey I could not content my selfe, nor set an ende to my ambition, or desires: but since such time as the *Romaines* haue abrydged my limites,

Ecclef. 3. 21.  
Or 23. 2.

Ixion.

Sisyphus.  
Phaeton.

Heresies combats and warres: imputed to ambition

The ambitious often loose what they get.

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they haue so gnawen my wings of ambition, that I am more content then I was : and nowe my care needeth not to be so great, to gouerne well, my little kingdome which is left, before not beeing able to be satisfied. *Augustus* the Emperour said that he wondered how so great a king as *Alexander*, who had conquered all *Greece*, *Egypt*, and *Asia*, and yet could not be quiet except he mought stil be in hande with new busines continuing war, not considering that it was both as great a vertue, & redounded as much to his glory, by wholsome lawes and ordinances, to establish the gouernment of a well pacified monarchy, as it was to conquer it. I greatly comend the counsel of one *Democritus*, that a man should euer propose vnto himselfe and couet thinges possible, and be contented with the present, and with that portion and measure, which it hath pleased God to yeelde vnto him, and to fashion himselfe according to that facultie and meane which is giuen vnto him, neuer coueting the manuage of any greater affayre then appertayneth to his owne estate, as the Psalmist, and *S. Peter* exhorteth vs. They haue alwayes in like sort beene highly esteemed of, which haue stayde the violence of their desires, and moderated the vnbrideled fiercenesse of their ambition, by prudence, and will with regarde of honestie. As we reade of *Læcullus*, *Dioclesian*, *Curius Cincinnatus*, *Scipio*, and sundrie other. The very same moued *Traian* to write to *Plutarke*, that he did more admire the contempt, which the saide *Cincinnatus*, *Scipio*, and *M. Porcius* made of great estate and wealth, then he did at their victories. The saide *Dioclesian*, answered him which egged him forward agayne to reenter into the Empire, that hauing once escaped the plague, hee woulde no more drinke poyson, and was contented to become a gardener. Concerning such as are proude in heart, *Salomon* sayth that they stirre vp strife. For as *Saint Paule* sayth: *We haue nothing which we haue not receiued from God, nor wee must not glorie in our wisdom, in our strength, nor in our riches*, as *Ieremie* exhorteth vs. The miserable ende of such as haue vaunted in their strength, is fully set downe before our eyes, in *Exodus* of *Pharao*, of *Abolon*, of *Roboam*, of *Iesabel*, and of *Beneadad*. 1. *Kings* 14. 19. and 20. of the K. of *Assiria*, and of *Babilon*, of *Nabugadonzer* *Daniel* 3. and 4. and in sundry other places as well scripture as histories. *Plato*, or rather better *Ecclesiasticus* and *S. Augustine* haue taught vs, that experience sufficiently sheweth vnto such as take heede therof, that all passions; concupiscences, and greefes of the soule, are for the most part accompanied with inconueniences, which in shewe a  
man



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man endeuoureth to shunne by them, & yet they lead to the contrarie: as the vice of ambition is followed with dishonour, dissolutenesse & pleasure bringeth griefe and repentance, delicatenesse & daintinesse breedeth trauaile, stubborneesse contentions with losse, & vnshamefastnes, and while they seeke to shunne blame, fall into further infamie, peril & enmitie: and for fear of refusing one that is importunate, sustaine great losses and suites. Hee likewise which vnconsiderately maketh a promise, is oft constrained to break it: & to possesse goods which one hath not deserueth, giueth occasion as *Demosthenes* saith, to commit many follies, & to become vnfortunate. As also *Hippocrates* said, that it is most perilous, when a good disposition anyeth at his last point; because whatsoeuer is in the last perfection and excellencie is subiect to change, by reason of the feeblenes & imbecillitie of the bodie. And our life is a pilgrimage vnstable and vnconstant, and we containe within our selues the matter of all diseases. And not without cause did *Thales* the *Milesian* call vice, the most harmefull matter of the world; because where that is, it loseth all, and destroyeth what euer was before buylded. God reprocheth in *Isaiah*: that they haue kindled a fire, and are compassed about with sparkes, and haue walked in the light of their feete, and in the sparkes that they haue kindled. And it is written in the booke of wisdome, that wherewith a man sinneth, with the same shall he be punished. And *S. Augustine* teacheth vs, that euerie disordinate appetite, carrieth his owne paine, as wee see sundry examples of such, which while thorough murder, vsurie, fallhood, thefte, or other vilanie, they seeke to enrich themselues, do contrariwise lose what wealth soeuer they before had, besides the paine, and punishment which they endure. This is that which *Salomon* sayeth, that what the wicked feareth shall befall vnto them. And that there is a way which seemeth righteous to a man, but the issues thereof are the wayes of death. And it was a common saying of olde, that the proude fatt themselues with vaine hope, which by litle choketh them, as water doeth to him which hath the dropsie, or naughtie fat to mans bodie, or the grease of an horse, when it is melted. I will not speake of pastors, which haue only the bare name, neuer executing ought which apertaineth to their charge, employing those blames which the holy scripture giueth them: and yet no man would haue a seruant ignorant of the charge, which is required of him. It were not impertinent to discourse here, of the hypocrisie and lyinges, which is found in all estates and officers which acquite not them-

Passions  
leade to the  
contrary.

The last per-  
fection is  
subiect to al-  
teration.

Vice.

*Isaiah*. 50. 11

*Wisd.* 11. 13.

*Pro.* 10. 24.  
Or 14. 12.

Pastors in  
name.

Hypocrisie.

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Mal. 6. 6

Faith vvith-  
out vvorkes  
is dead

VVho are to  
be named  
men.

Eccles. 12. 13

Remedies ag-  
gainst pride.

The nature  
of the Pe-  
cocke.

selues faithfully, were it not for feare of being too tedious. Wee may say, as that great Captaine *Marcellus* did vnto his souldiors, & also *Xerxes* to his, I see manie bodies, countenances & garmentes of *Romanes*, but no *Romane*. And howe farre are we estranged from our principall, and important profession of Christianitie? Rightly may they cast vs in the teeth, as God by his Prophet *Malachie* did vnto the Iewes: *If then I be a father, where is my honor? if I bee a Master, where is my feare?* considering that in vaine doth man boast of faith without good woorkes, from which it is no lesse seperate then heate is from the Sunne. and the shadowe from the bodie as wee haue aboue declared. For wee ought not to terme such men (as *S. Chrysostom* most excellently saide) which haue hands, a head, feete, and some reason, but such as remaine in the truth and feare of God, and haue a liuely faith working by charitie. As *Salomon* sheweth in the ende of *Ecclesiastes* saying: *Feare God and keepe his commandements, for this is the whole dwtie of man.* Euen the greatest part of the Philosophers haue maintained, that mans felicitie consisted not in this life but in another, and that his scope is to referre this life to the knowledge and seruice of God to enioy all blisse eternally in an other. But nowe in this olde age of the worlde, of all good things there resteth nought, but the name, and a vaine shadowe. Nowe that wee may bee deliuered from a vice so pernitiuous as pride is, wee must fall into due consideration of our owne vanitie, our faultes, and imperfections, and remember that wee are but filth, wormes, dust and putrifaction, as the Psalmist saith, & as *Aug.* vppon *Iohn* sayth, verie diuels, and Satans, except God of his mercie shewe pitie vppon vs. The Birth-day is in Greeke called *Genethlia*, the beginning of trauels, and death *Thanatus*, thence vp to God. And *Menander* saide, that life and miserie were two twinnes, which encrease are nourished and liue together. *Aristotle* also vppon the question which was propounded vnto him, what man was aunswered that he was the example of imbecillitie, pray of time, sport of fortune and enuie, the image of vnconstancie, & seate of phlegme, choler, and rumes. And *Solon* called Cities, the retreates of miseries, teares, and sorrows. The which is more plainly set forth vnto vs, both in holie and prophane histories. Some haue compared man to a bubble made of a droppe of raine, and to the dreame of a shadowe. It is sayde of the Pecoocke, when hee spreadeth abroad his goodly plumes, if hee looke downe vppon his feete, hee shutteth them in againe for shame, and remaineth

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neth abaſt: ſo wee conſidering the excellencie of our ſoule in his owne nature, haue great cauſe to boalt in God which hath giuen it vnto vs, and through his bountie hath vouchſafed to honour vs farre aboue all other creatures: but looking backe howe this nature hath bene corrupted, and eſloyned from her firſt originall, there remaineth nought to vs but ſhame. And if there bee any good in vs, it proceedeth from the liberalitie of God, by whome if wee bee not continually ſupported, wee ſhall fall into all miſerie and miſchiefe. Let vs likewiſe conſidered howe manye great perſonages, fearing to bee too much exalted, haue reſuſed Empires, Kingdomes, Biſhoprickes, Abbayes, and other dignities. And haue accounted themſelues happie, when God hath done them the honour to humble them, and bring them vnto him through ſundrie afflictions. *Philo* the Iewe writeth, that the occaſion whie Leuen was forbid vnto the Iewes at the feaſt of Eaſter, was to teache them to haue a greate care to keepe themſelues from pryde and preſumption, into which they fell which helde any good opinion of their owne ſelues, and puffeth themſelues vp therewith, as the dowe is with the leuen.

All good  
proceedeth  
from god.

Why leuen  
was forbid  
vnto the  
Iewes.

## CHAP. XLI.

*That Painting is Lying.*

Or as much as ſinceritie, ſimplicitie, roundneſſe, and truth, are proper to ſuch as are vertuous, and all diſguiſing hath bene accounted odious; It is not without cauſe that ſundrye haue blamed and found fault with paynting, which ſerueth not but to delight ſuch as are licentious, and proceedeth as *Sainet Ciprian* and *Chriſoſtome* wrote, from the Diuel a lyar, and deceiuer. And if *Saint Peter*, and *Saint Paul* exhort weomen not to haue their appareling outward, as with broydered hayre, and golde put about, or in putting on of apparell, but what is comely to weomen making profeſſion of the truth through good woorkes, much leſſe will they allowe of paynting. God in *Iſaiah* reprehendeth the daughters of *Sion*, becauſe they minſed as they went, and decked themſelues too curiouſly.

Paynting is  
diſguiſing.

1. Pet. 3.  
Tit 2.

Among



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Isaiah 3

Deut. 22.5.

2. Cor. 6.20.

Gorgeous  
raiments.Eph. 3. prael.  
8. p. 2.

Ar. b. idamus.

K. Philip.

Among other things he sayeth: that because they were haughtie and walked with outstretched neckes, and with wandring eyes walking & minsing as they went, & making a tinkling with their feet, therefore shall the Lord make the heads of the daughters of Zion bald, & discover their secreete partes, and in that day shall take away the ornament of the slippers, and the calles, and the round tires, the sweete balles & the brasselets, and the bonnets, the tyres of the head, and the stoppes, & the headbands, and the tablets, and the eare rings: the rings & the mufflers, the costly apparel, & the vailles, & the wimples, and the crisping pinnes, and the glasses, and the fine linnen, and the hoods, and the launnes, and the men shall fall by the sword for suffering such pride of women. In Deuteronomie it is written: The woman shall not weare that which pertaineth vnto the man, neither shall a man put on a womans raiment. And we must glorifie God in our bodies, and in our spirit, which are his, and the temples of the holie Ghost (as S. Paul sayth) and take heede of giuing offence to any. It is without all doubt, that there chaunceth sundrie great imperfections to children, when weomen with childe goe too strait laced. Tertullian in his booke of the rayments of weomen, would haue them simple and differing from common maydens, and such as were nice and drunken. S. Ciprian, and S. Ambrose vpon the like argument, and S. Chrysostome vpon the 12. to the Hebrewes, forbid painting to women, and say that they giue occasion of offence, and cause men to sinne, and wallow in the sty of the bricke vanities of this world. And Sueton telleth how Augustus called gorgeous garments, markes of pryde, and nestes of riotousnes. And many olde doctors of the Church, haue greatly complained against such as curl their haire, and aboue all things reprobued the vse of wearing of perwigs. And Clement Alexandrin writeth, that as a man would iudge one to be yll at ease, which weareth a plaster on his face, or one that hath bene scourged to haue bene punished by lawe, so doeth painting betoken a diseased soule marked with adulterie, as Jezebel was founde fault with and punished. And Platina reprehendeth Pope Paul the second. The auncient fathers called it a corruption and staine, if many colours were mingled together. And Homer speakinge of a peece of yuorie that was coloured red, writeth, that it was polluted with a staine. A man may rather say so by ones face. As also Horace called Lentiscus a liar, because he blacked his haire. And K. Archidamus tolde an Orator which had done the like, that he carryed a lye in his head, & therefore could say nothing well. K. Philip said as much to one of Antipaters friends, from whome he tooke away

## OF TRUTH AND LYING.

away his office, after that he vnderstood that he curled his haire, & beard, telling him that he which in his haire was fals & a liar, could hardly be loyal in any good affaire. This is the reason why *Lycurgus* forbad al kind of painting, & artificial garnishing to be vsed in the citie of *Sparta*: ordaining in like sort that maidens should be giuen im marriage without dower, to the ende that for want of money none should remaine vnmarried, nor any sought for their goods, but respecting the maners of the maiden, eche one should make election of vertue, in her whom he would marrie. A *Lacedemonian* being demanded by a stranger, why there was no lawe made against adulterers? Why said he, should there be any, since all riches, delicatenes, al painting, & outward garnishing is forbidden in *Sparta*, & shame to do yll, honestie & obedience there hath al the authoritie, & preheminance. And if a painter would take it greeuoussly, & for a great iniury offred vnto him, if any other should adde any colours to the picture whic he had finished, especially vpon the counterfaict of Princes, which themselues would hold for a great contempt, & by the ciuil law, the child may haue an action of the case against him which shal deface the portraict of his father. Wee may wel imagin how much it displeaseth God, if by painting we seek to correct his work, & pollute his temple as *S. Ierom* writeth in an Epistle to *Leta*, & against *Heluidie*. And *S. Chrysostom* vpon the ninth of *S. Matth.* addeth, that it maketh vs resemble strumpets, & hasteneth wrinkles before old age. *Titus Livius* telleth of one *Vesale Postumea*, that she was accused vnder colour of appareling her self too netely. *S. Peter* would haue a Christian woman which maketh professio of godlines, to liue holily, as if she were of a religion wel reformed. And it was excellently wel written by *Tertullian*, that the force of faith is such, that it is perceined by mans vnderstanding, by his countenance, garments, & euery action. And *Plato* said, that they which were curious in bedecking of their body, despised the care of their soule. It were not amisse, if euery one that were curious were serued, as a Treasorer of *Dionysius K. of Sicil* was, who bragging to *Aristippus* of the garnishing of his house, & furniture in al respects, the said Philosopher not seeing where he might spit without marring, cast his phlegme in the face of this *Magnifico*, telling him that hee sawe nothing lesse filthie.

Marriage  
without  
dower.

*Sparta* a well  
governed  
citie.

*L. fistulatus*.

*Posthumia*  
*vestale*.

*Tertullian*.

*Plato*:

*Aristippus*.

## CHAP. XLII.

That *Witches*, *Southsayers*, *forerers*, & *vsurers*, are replenished with lying, & how a man may exempt himselfe from them.

South-

## POLITIQUE DISCOURSES

Southsayers  
vitches and  
astrologers.



Southsayers, Wytches, and Astrologers, iudging without the compasse of the order of nature, haue alwayes beene detested and condemned, thorough the whole course of the holie Scripture, in that they durst foretell of thinges to come: except it were, of that, which they mought make coniecture of, thorough the saide order, by long experience, and obseruations giuen from hande to hande, followinge the ordinarie course of the heauen, common rules, and as God hath beene accustomed to doe at all times, hauing all in his owne hande, moderatinge and guyding the course of heauen, and the issues of all enterprises: as *Pindarus* wrote that a good husband ought to foresee a tempest many dayes before: and sundrie Phylosophers by speculatiue astrologie, haue foretolde the dearth, and plentie of frutes as shoulde fall out that yeare, following the sayde rules and signes which haue beene accustomed to precede, and when experience aunswereth to the cause. For otherwise they are not able to foretell ought without lying, & ayding themselues with Arte, long experience and reuelation of the diuel, the father of lyes, to whome they haue whollye abandoned themselues, as *S. Augustine* sheweth in his booke of the citie of God. *Aulus Gellius* writeth, that if they foretell any thing that is good, and deceiue thee, thou shalt attende them but in vaine. If they threaten thee mischief, and lye, thou art also miserable, fearing in vaine. If they aunswere thee according as thou fearest, thou art vnfortunate before it happen. And if they promise thee happie successe, the attending of that hope will so trouble thee, holding thee still in suspense, that that verie hope will take away the flower and fruite of thy ioye. And this proceeding which dependeth of the variable senses, of many which obserue, it is both harde and false. And that iudiciall science is but vaine, as *Ptolome* sheweth it in his *Quadripartite*, adding verie wisely, that the opinions of Astrologians are not the decrees of soueraigne Iudges. And many yeares passe ouer before one selfesame constellation of heauenly bodyes do againe appeare. And the most part of the accidents of this worlde being vnfortunate, the knowledge thereof would breede great inconueniences and trauaile. *Tacitus* had reason to write, that whatsoeuer dependeth of destenie or the diuine ordinace, cannot be avoided, albeit it be foretold. The which opinion *Plutarque* is likewise of in the life of

Li. 24. c. 12

Iudiciall science is but vaine.  
*Ptolome*.

Li. 3.



## OF TRUTH AND LYING.

of *Hannibal*. A man hath enough to doe to digest things present, without busying himselfe with future, and wee read of great inconueniences that haue ensued too much trust giuen to Prognostications, to which some haue attributed the reuolt of *Francis Marquisse of Salusses*, both harmfull to him, and all *France*. And to such prognosticators swallowed vp in the gulfes of lying, the fable of *Icarus* is applyed, who fell from heauen into the sea, because in flying to high his waxen wings were melted. *Porphiry* who greatly esteemed of oracles, was yet constrained to confesse, that diuels or gods foretold of naturall things, by the order of naturall causes which they obserued, & of things which depended of our will, by coniectures taken of our actions: but as they are more suddaine then wee, and of a more sharpe eyesight, so do they preuent & goe before vs, in such sort that as naturall things are false, and humane accidents moueable and vncertaine, so are they subiect to lye: that is to saye, that they cannot foretell any things of vs, but what they learne out of our own actions, nor of naturall thinges, but what they read in the course of nature: for neither Angels nor diuels can read in starres that which is not, nor in men that which they know not, as did the Prophets inspired of God, who seeme to haue touched as in a historie, whatsoeuer happened more then one hundred yeares after. The which causeth vs to admire the mightines, and trueth of God. creator of the whole worlde. Besides what neede wee be so curious to vnderstande what shoulde happen vnto vs, when wee can by no meanes auoide it. Doeth it not double ones miserie, as *Demonax* sayd? *Aristotle* likewise in the fourth of his *Ethiques*, findeth fault that their cosinages and lyings went unpunished. And the *Romanes* made sundrie ordinances to banish them *Italy* as *Tacitus* writeth: yea, the lawyer *Ulpian* sayeth, that the cunning man, which shall tell any thing of one that stole ought which was lost, shall not be quit for an action of the case, but shalbe grieuously punished. The *Greekes* also terme a wiche *Martin*, which approacheth the French word *Monteur*. As touching prophesies, which haue bin made through the inspiration of God, concerning alterations of kingdōs, wee haue alwaies founde them proue true, whereas the answers of the Pagans oracles, were euer vncertaine & obscure, as *Eusebius* declareth. Wherefore following the commandement of God, the ordinance of *France*, especially the iij estates assembled at *Blon*, the 36. Article, & sundrie counceils, which haue excommunicated witches & sorcerers, we ought to abandon such

*Francis Marquisse of Salusses.*

*Icarus.*

*Porphyre.*

*Prophecs.*

*Lib 12.  
Litem apud.  
S Si quis de  
minor.*

*Prophecs. liq*

POLITIQUE DISCOVRSES

such as lyars and pernicious abusers, who are not able to iudge of spirites, the houre of death, and mariages. And it is impietie to be too inquisitiue therein. God himself in *Leuiticum* adiudgeth them to dye; and as *Eusebius* recyteth in his *Ecclesiasticall historie*, the Emperours *Augustus*, *Tiberius*, *Galerius*, and *Maximinus*, caused them all, either to be banished, or put to death: as also they did those priestes which stirred vp to crueltie. And *Samuel* sayde: that *Rebellion is as the sinne of witchcraft*. And in the second of the *Kings*, *Iosiah* tooke away them that had familiar spirites, and the southsayers. And in the first of the *Chronicles*, it was imputed vnto *Saul* for a great transgression which he had committed against the Lord, in that he sought & asked counsell of a familiar spirit. And it is written in *Jeremy*, that a sword is vpon the southsayers. Other translate it lyars. And *Isaiah* blamed them, & saith, that God wil destroy the tokens of the southsayers; & turne them into furie, & commandeth only to take counsell of himselfe, & his word: because that if we refer not our selues thither, the morning wil no more shine vnto vs. *Eneas Siluius* maketh mention of a vertuous Prince, who was verie bountifull to learned men, & being demanded why he was not so to *Astrologers*, saide, that the starres gouerned fooles, & that wise men commanded them, & that it appertained only to ignorant Princes, to honor *Astrologers*, witches & southsayers. *Scipio* as soone as he arriued in his camp, did fourth with banish all sorts of witches & tellers of fortunes. *Lycurgus* did the like. And if we mark it wel, we shal find that they cast & sowe in the aire, as it were in a sea, without any iudgement, and at the aduenture of ambiguous words, tending to all sorts of accidents, passions, & chance, of a hundred perhaps one falleth out right, which was neuer foreseene or thought by them, & for the most part wee see the contrarie happen of that which is prognosticated. *Cicero* for this cause writeth, that *Plato* was wont to saye, that hee marueiled when such people met together, how they could abstain from laughter, seeing the cosening tricks which they playd. And God by *Jeremy* commanded vs not to be afraid for the signes of heauen: from whence these abusers say they take their foundation. And *Homer* bringing in the gods deliberating of things to come, declared thereby how it passeth mans capacitie as *Isocrates* writeth: yea, *Daniel* in the end of his prophesie, saith, that he vnderstoode not the wordes of the Angel, speaking of the end of the world. [The which maketh mee greatly to condemne such as haue written therof, & especially *Leuiticus*, who setteth it down to be in the yere 1583, & yet he forgeth an

*Deut.* 18.

*Exod.* 12.

*Lib.* 9. c. 9.

1. *Sam.* 15. 23

2. *King.* 23. 24

1. *Chro.* 19. 12

*Ier.* 50. 36.

*Isaiah* 44. 25.

*Eneas Siluius.*

*Scipio.*

*Lycurgus.*

*De nat. deo.*

*Ier.* 10. 2.

*Homer.*

*Daniel.*

Ende of the  
worlde.

## OF TRVTH AND LYING.

an *Ephemerides* of nigh hand 30. yeares after that yeare. Astrologers likewise foretolde of the yeare 1524, that such an other conjunction should meet as was at the time of the flood, and that al the face of the earth shoulde be couered with water; and there was neuer seene a more fayre and dry yeare then that was as *Vines* writeth. In short, that kind of people haue skill of any thing, but to tell true.

For sorcerers, the lawes of the 12. Tables, and sundrye other, haue condemned them to death, as worse then murderers, most wicked and abominable enemies both vnto nature, and mankinde. The title of the *Code, de maleficiis*, and the lawe *neminem*, containeth this curse that the cruell pestilence eate them out and consume them.

And God condemneth them in *Exod. c. 2. Leuit 20. & 21. Deu. 18. Isaiab 3. Iere. 19. 17. & 50.* For such sorceries *Iehu* made queene *Iezabel* to bee eaten with dogs. It is verye requisite that Iudges take great paines and be very seuerer herein, because they growe so common, and God threatneth that hee will roote out the people, which shall leaue them vnpunished. *S. Augustine* also greatly detesteth them. And the reason why the *Cananites* were rooted out is expressed in *Deut.* to wit for the abominable sorceries which they vsed.

And *Plato* in his lawes condemned them to die: for they renounce God & all his religiõ, they blaspheme him, they do homage to the Diuell, they vow their children vnto him, they promise to drawe vnto him whatsoeuer they are able, they poyson men, beastes and frutes, they are incestuous, and worke much mischief. And as touching vsurers *Plutarque* in his booke which he made, to which I referre the Reader, is of opinion that no kinde of people of the worlde, are so notorious lyars, nor which vse more to falsifie their faith in all their practises: they haue beene condemned both by the law of God and man, and excommunicated by a counsell holden in *spaine*.

And the *Persians* alwayes reputed loane to vsury, to be deceat, lying and wickednesse. *Appian* in his first booke of the ciuill warres wrote, that by an auncient law at *Rome* vsurye was forbidden vpon great paines: and we see in *Titus Liuius*, and in *Tacitus*, the great searches and punishmentes that ensued therefore. And in the time of kinge *Philip Augustus*, of *S. Lewis*, of kinge *Iohn* and *Charles* the sixt, the *Iewes* and *Italiens* which held banquetes, and exercised vsurye thorough out *France*, were driuen out and rified: because they marred the houses and families, that adioyned neare vnto them. The ancient *Cato* held them as lyars, murderers, theifes, and a continuall fire, which euer encreased, thorough the losse and

*Iewes and Italiens charged out of France.*



## POLITIQUE DISCOURSES.

Micah. 3.

Vfury the  
daughter of  
auarice and  
ambition.Remedy a-  
gainst viurie

ruine of such as fell there in. And so they which haue to do with v-  
surers, are by little and little, consumed and gnawne a sunder. And  
as he which is stong with the aspe dieth sleeping, so sweetly doth he  
consume him selfe which hath borrowed vpon vfury. And *Micah*  
writeth that they *denour the fleshe of the people, flea their skin and gnaw  
their bones*. Morcouer the worde vfury in the hebrew tongue is as  
much to say as biting. And mony is brought forth before it be be-  
got. The which caused some to terme, loan to vfury the great chast-  
iser of fooles for their incontinencie. And vfury was euer accounted,  
the daughter of couetousnes and ambition, which leadeth to all e-  
uill. Wherefore according to the lesson of the wise man, each one  
ought to beware that he fall not into so great a mischief, but it is  
requisite rather to be content with a little, to shun thinges superflu-  
ous, to vse parsimony and sparing: thinking that if one bee not able  
to liue with a little, he will lesseliue with nothing. And as in sundry  
places debtors were priuiledged, among other in *Dianas* temple at *E-  
phesus*: so was the temple of sparing and well ordered expense into  
which vsurers mought not enter, open vnto the wise and yeeldeth  
to them a ioyful rest. And for because such as intermeddle with sel-  
ling againe, do it without anye art or traile, and with lying, they  
haue beene in like sort blamed as well by *Aristotle*, as by *Cicero*.

## CHAP. 43.

*Of the punishments that hath be fallen vnto such as haue giuen eare vnto  
malitious surmises, reiecting the truth.*

False accu-  
sations in the  
end discou-  
red.

F what we haue before set downe, touching  
forged accusations, doe not so sone discouer  
it selfe, & if choler, false reports & opinions,  
do so far insinuate them selues, as truth can  
take no place, nor iustifications be heard, yet  
will God the protector of innocency set to  
his helping hande, and discouer the truth, as  
the holy scriptures affirme. And *Theophrastus*  
said, that surmises would die by litle and litle, but truth was the  
daughter of time. Among an infinit number of exāples, I will con-  
tent my selfe with a few the most notable, *Leo* the emperor, condē-  
ned *Michael* to die, & the execution was differred but vntil Christ-  
mas was ended, in which time he died suddainly: & the same *Mi-  
chael* was not onle deliuered from prison, but chosen Emperor of  
*Constantinople*. *Mathias* the son of that great capitaine *Hunniades*, was  
charged

## OF TRUTH AND LYING.

charged of ill behauing him self, towards *Ladislaus K. of Boheme, & Hungary*: & as he was ready to be condēd, his eldest brother hauing bene before executed through enuy, & false information, the said *Ladislaus* mindinge to marrye *Margrite* daughter to *Charles* the 7. died suddenly, and the said *Mathias*, attending but the hangman *Castruccio* of *Prag* was chosen *K. of Hungary*. As also one *Castruccio* retired frō an obscure prison, was chosen gouernor of *Lucques*, by the death of the tirant *Vgutio*. And one *Jacques de Lusignan*, prisoner at *Genes* was chosen *K. of Cipres*. *Theodoric, K. of the Ghots*, in his rage through a forged accusation, executed *Boetius, & Simmachus*, two very honorable personages, shortly after he was serued at the table with a head of a fish, which seemed vnto him to be the head of the same *Simmachus*, loking a squint vpon him, & grinning with his teeth, & so with this fright & conceit, fel he sick and died. *Thrasibulus K. of the Ietues* cōceiued such a greif in that he had slaine his brother without hearing his excuse, that he died. The like also befell to *Aristobulus* for murthering his brother *Antigonus*, & for sorow vomited vp his own bloud, which was caste in the place where his brothers was spilt, & with a remorse of conscience died as *Iosephus* writeth. And in thend of his history he telleth of a gouernor, of *Libia* vnder the *Romanes*, who with false surmises, hauing made many be put to death to get their wealth, was surprised with a sudden fright & astonishment: & often cried out, that the shadowes of such as he had caused to bee murdered appeared vnto him, & cast him self vpon his bed, as if he had bin in tormēts, & fire, & in thend died his intrals gushing out of his body. They which by wrong accusatiō caused *Socrates* to die not being able any longer to abide, the publike hate which was carried vnto thē, hong, & strangled thē selues. The great Lord *Soliman* made his own son be strangled: *K. Herod* did the like vnto his, and after that the truth was discouered they both too late sorrowed. There is as much written of a *K. of Spaine*, and of *Cambises* the *K. of Persia*, who put his brother to death, wherof ensued great alteration of state. *Mary of Aragon*, accused an Earle, before the Emperor *Otho*, her husband, faining that he wold haue defiled her, & he was beheaded: but the truth being afterwards discouered, she was publicly burned. *Nicephorus* writeth as much of the wife of *Constantine* the gret. *Sedechias* caused *Jeremy* to be imprisoned, who had told him the truth to keep him frō breaking his faith, was led away captiue, after his eyes were thrust out, & his childrē beheaded. *Conrad* that writeth the chronicles of *Magence*, saith of one *Henry Archb. of the*

Accusers of  
Socrates  
Herode.

Mary of Aragon.  
son.

117. 57

## POLITIQUE DISCOVRSES.

Henry arch  
bishop of  
Angence ac-  
cused by Ar-  
nold.

same Sea, who to purge him selfe, of a certaine charitie which was lent vnto him, sent to Rome one *Arnold* whom he had highly aduanced: but instead of excusing him hee aggreuated the matter, to the ende that thorough presentes he might attaine vnto his maisters seat, which he did compassse with his maisters owne monye: and there vpon carried home with him as farr as *Vnormes* two Cardinals from Rome, where he caused the sayde Archbishop to be deposed from his sea, who appealed vnto God the most iust iudge. Anon after one of those Cardinals miserably burst a two, the other as franticke, tore his handes in peeces with his teeth, and so dyed. And the sayde *Arnold* who had compassed the Archbishopricke by so lewd meanes, was murdered by them of the Citie. *Ferdinand* the fourth king of *Castile*, caused twoo of his greatest Lordes of *Spaine*, which had beene falsely accused to haue conspired againste him, to leape downe from the top of a high towre: they appealed before God, before whom within thirty dayes they adiourned him to appeare, and at the ende of thirty dayes the same king when men thought he was a sleepe was found dead. It is also written of the great M. of the Templers, that when he was vpon the point to be burned at *Bordeaux*, he adiourned Pope *Clement* the fift, and king *Philip* the sayre, to appeare before the throne of God to receaue iustice: shortly after they both dyed. So hath God alwaies beene accustomed to reuenge periuries, and such as will shut their eares to the truth, which ought to be consecrated onely to heare what is iust good, true, and appertaining to his glory.

Ferdinand K.  
of Castile.

The greates  
maister of the  
Templers.

## CHAP. 44.

*That we must auoide suites in law, because of the lyinge and cautell of the practisers.*

Pleas and  
suites to be  
auoyded.



He knowledge of the truth holdeth manye backe, and keepeth them from embar-  
king them selues amid the floudes of suites,  
and seates of Petefoggers, which are but the  
shoppes of falsehood, deceit, and counter-  
fait lying, thorough disguising and formal-  
ity peruerting the vprightnes of a cause. For  
as *Demosthenes*, & *Anacharses* sayd, wisdom  
and eloquence, without truth and iustice, are a *Panurgie*, that is to  
say a guyle or sleight, such as we reade the slaues to vse in Come-  
dies



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dies, which still turneth to their owne damage and confusion. And in truth, the fashion which they hold in manye soueraigne and baser Courtes, is but a kind of *Sophistrie*, which casteth smooke and duste into the eyes of the iudges, to the ende to couer lying and pilferie. And we may say with *Ecclesiasticus*, *I haue seene the place of iudgement* *Eccles. 3. 16.* *where was wickednes, and the place of iustice where was iniquity.* It were

also very requisite, that Lawyers, besides that God doth especiallye commaund them, would obserue the preceptes of *Plato* repeated in *Thucydides*, that in pleading they should not so much regarde to please men, as to speake the truth: to the end they shoulde neither charge their own consciences nor their clients, knowing that wealth

The office of  
a good Law-  
yer.

gotten with lying will neuer profite. *Salomon* saide that the beginning of a controuersie is, as when waters foking thorough a banke, by little and little, make a great breach, or like *Hidra* who for euery head which was stroke off, brought out seuen other. *Seneca* found fault with the Lawyers of his time, as also *Tacitus* did, because they sold their lyes. The Emperour *Licinius* termed them the plagues of a common wealth. *Apuleius* named them *Cormorantes*, because of their greedines. Other termed them *Harpies*. And *Florus* wry-

*Tacit. l. 6.*

\*i Rauenous  
lovvles, or  
beistish furies  
described by  
Vergil in his  
*Eneidus*.

teth that when *Farmus* was vanquished in *Germany* they put out the eyes of all the Lawyers which they could find, and from some pulled out their tongue. *Frederic* the third sayde, thy defiled the place of iustice, and equity, making it a banke of deceat and cofinage. *S.*

*Florus. lib. 4.*

*Augustin* in one of his sermons writeth, that there is nothing so impudent as arrogancie, and the babling of a Lawyer. And *Saint Ambrose* saith that they deceaue the Iudges, and gaine them by falshood and that they ought to repaye whatsoever they take againste the truth. And *S. Bernard* sayde that they were the enemies of iustice,

*Augustine.*

*Ambrose.*

*Bernard.*

ouerthrew the truth, and gnawed like ratts. And *Origen* called them swolne froggs, which sell euen their very scilence, & rather encrease the charge, more then the profit will auaille, when they haue gained their cause. And *Ammian* thought that it was as vnpossible, to find out in all *Asia* a true Lawyer, as a white Crow. *Tacitus* writeth that there is nothing so saleable. *Cicero* likewise complained that thorough them good lawes were corrupted. And it is too notorious to see, how many of them giue rashe and vncertaine counsell, verie lewdly acquite them selues of their charge, pleading onely vpon the superscription of their bagges, or not loking halfe way into them, whence much iniustice hath proceeded. *Pausanias* writeth that in the pleading place of *Athenes* were two benches, the one of contumely,

The pleading  
place at  
*Athena*.

## POLITIQUE DISCOVRSES.

Case.

Babling of  
Lawyers  
more danger-  
ous then pre-  
sents.

L. petitionem  
de advocat. et  
de i. rescri. pr.

Practisers in  
lawe driven  
out of Rome.

Caligula  
would have  
had all lawe  
bookes to be  
burned.

mely, the other of impudency. It was also vncouered, as that at *Rome* was, which *Cato* made be pained with sharp flintes, and wished that it might be flowred with yron caltrops, to the end the *Romans* shoulde haue no delight to plead. He forbad any to be called to the bar, who he knew eloquent in a bad cause. And said as *Plutarque* reciteth, that it was meet for a prince or iudge, to giue no care to the perswasio of an Orator, or lawyer, making a motion for any matter vniust. For as *Cicero* writeth (which was also attributed to the Emperor *Valentinian*) if he ought to be punished which corrupteth a iudge with money or presents, how much more ought he which coseneth the with his faier speech, & babling: because a vertuous man will not suffer himself to be corrupted with presents, but he may be deceiued thorough their cunning tales & lies. And *Cicero* in his Oratio which he made for *Murena*, discourseth at large, of the vanity, & deceit of practisioners. We proue by the ciuil law, that in sundry places, the number of lawyers hath bin limited, & how *K. Ptolome* conferring with an embassadour, which the *Sicion*es had sent vnto him, inquired of him of the state & forme of their comon wealth: he answered, that his Lords maintained no inuentors of new things, nor receiued any phisitions which alter health, & much lesse lawiers, because they disguise the truth, & prolong suites. Pope *Nicolas* the 3, thrust al practisers in the lawes out of *Rome*, saying that they liued by the bloud of the poore people. And it was a vse in most holy *France*, that no proctor should be appointed but by licence fro the *K.* & all procurations ended together with the yeare, which was a great cause of dispatch of suits. *Domitian* in like sort banished some, & *Galeace* duke of *Milan*, caused one to bee hanged for his delatory pleas, & delaying of a suit, against a manifest and cleare debt. And Pope *Pius* 2. compared pleaders to birdes, the place of pleading to the fiede, the iudge to the net, the proctors & aduocates to fowlers, & birders. A man may say that the cause why *Caligula* would haue burned al law bookes, although himself were very ill giue, was to haue suits soner dispatched, & to meete with the cautels and delaies, which men toward the law study, by their boke & practise. And here vpon I will not let passe, a tale of *Mathias Corninus K.* of *Pannonia*, who hauing married the daughter of *Ferdinand K.* of *Naples*, brought a log in his traine out of *Italy* certaine lawiers and aduocates of great practise, who as sone as they were ariued in his realme, by litle & litle changed the course which they had found, in maner that an infinite number of suits were bred therby. And the *K.* perceiuing how euery day the number encreased, he was constrained to send the back againe, that

## OF TRUTH AND LYING.

that he might establish the ancient custome, simplicity, & quiet. In like sort they write that *Ferdinand* the emperor, sending a viceroy into the *Indies*, which had bene newly discovered, forbade him by no means to carry over any lawier with him, to the end he should not sow there, the seeds of suits. There are some which attribute this infection, & contagiō of petifoggers, brought into *France* in the time of *Philip* the faier, to Pope *Clement* 5, whē as he transported his seat frō *Rome* to *Auignon*, together with al his bullistes, practisers, & petifoggers, by frequenting of whō french men first learned this braue piratical art, as it were neuer once dreamed of before. And sundry authours as well french as *Italians* and *Germanes* haue written that since that french men haue suffred them selues to be gouerned by the Popes which were retired to *Auignon*, and haue intermingled their affaire and practises together, they haue euer waxed worse and worse, and their delicatenes hath euen abastarded the good warlike discipline, wherof there was forewarnings, when as the saide Pope *Clement* made his entry into *Lions*. We read in the time of *Charlemagne* and before him how the *Druides* in *France* tooke notice of all differences and proceſſe in law, and *Cesar* in his commentaries reciteth the like. And if there were any which wold not stād to their award, they straightly forbade him their sacrifices, which of all other was the most grieuous punishment: because thē they were held in the ranke of men abominable and accursed, euery one abhorred their company, or to talke with them, for feare least some misfortune might ensue, after such comunication: which were to bee wished, might now take place, for the dispatching and abolishing of suites. And *Paulus Emilius* writeth, that the french men in matter of triall, and law, did so simply behaue them selues, that they stucke to their firste judgement, and neuer appealed further. But since deceit was the cause of a soueraigne iurisdiction, which held once a yeare for a few daies, and afterward the said *Philip* the fayre, caused the palace to be builded, which suffiseth not for all that to satisfie the heat of pleading. *Eschines* in that famous Oration, which he made against *Ctesiphon*, reprehending the maners & corruptiō of his time, & calling to remembrance the ancient customes, & good laws saith that if they were wel obserued al things would go wel, and there should be few suites or pleas at al, as if the cōmennes of thē, were one of the greatest mischiefs could happē to a cōmōwealth, as *Plato* was of opiniō in his discourses. And *Socrates* shewing how good lawes neuer engēdred suits, said the multitude of thē to be a sign of corruption.

When petifoggers first set foote in France.

The *Druides* and their authority. comment. lib. 6

French men simple in matters of trial.

Many suites and pleas the greatest mischiefe can happen to a common wealt.



## POLITIQUE DISCOURSES.

The Indians  
no pleaders.

Pleaders in  
small estimati-  
on or account.

Questions  
betwene  
the Lawyer  
and Philisdon

Statue of  
Martia.

*Strabo* commended the *Indians*, because they were no pleaders, and euer in their lawes and barganes vsed great simplicity, & kept their word, without vsing of any witnes or seales. The Poets in their verses, wishe for seates and triales without pleaders, and esteeme that mā happy which hath no processe in law. And the *Germane* prouerb sheweth it, that if a mā haue two kine, he were better giue away one, then not to enioye the other quietly, or go to iudgement, in which place it seemeth that many turmoiles & troubles meet, & a multitude of people throng them selues together. For this cause the said *Isocrates* in an Oration which he made being of the age of 80. yeres and two, said that he had al his life shunned processe, & benches of pleading, & that men accounted him an vnworthy aduocate to haue any discipule, and he was ill accounted of at *Athenes*, which haunted the said benches, and was often seene there. And the principal doctors which haue written vpon our ciuil law. haue alwaies bin of opiniō, that euery good man ought to abhor suites, & that such as loued them ought to be accounted cauillers, and exception to be taken to their witnes. Vpon the contention & question which grew before *Sforce* Duke of *Milan*, who ought to take place the lawyer or phisician, it was not ill gessed of him which said, that when a theife is led to hanging, the theif goeth before, & the hangman commeth after. It were very requisite, that as the emperor *Probus* promised he would so order iustice, that there should be no more neede of cōpanies at armes, so that some good king would in such sort tame the malice of men, & establishe such a discipline, that there might be no more proctors nor aduocates, but that where anye doubt grew, the parties might appeare at an assigned daye & howre, by bill carrying a cleare demand, readily to receiue sentence, as almost it is thorough out the world. And in all the countries of *Zui* *Zerland*, & in the imperial cities there is neither proctors nor lawyers, & suites are ordinarily dispatched at the first assignation, & without cost or trouble. And truly the natural sence assisted with an vpriight conscience, ioyned with experience, setteth a rule downe for iudgements: For *France*, it hath of long time had this *Epitheton* giuen vnto it, that she is the mother nurse of practisers: & a stranger which made a commentary vpon *Ptolome* saith, that in *France* is more petifoggers, and wasters of paper to be found, thē in al *Germany*, *Italy*, or *Spaine*. And *Claude* of *Sessal*, Archb. of *Marseilles*, in the 15. cha. of the monarchy of *France* saith, that there are more there, then in all the rest of *Christedom*. *Horace* in his *Satires* maketh mention of a statue of *Martia*, which

## OF TRUTH AND LYING.

which none durst behold, that vndertoke not a good cause. It is not my meaning for all this to speake againste a sufficient number, of proctors & lawiers which are honest, & of great knowledge & discretion, which wil not alter the truth, nor charge either their owne conscience or their clientes, with any goods gotten vniustlye or by cautel, nor make the felues the ministers of a wicked gaine, which in smal time is taken againe out of their hands or their heires which possesse it, as the holy scripture & experience doth teach vs. For other I thinke the prouerb was ment by them, that with a white net they cofin other of their wealth. For by their writings, pleas, formalities, & petifogging they pill the whole countrey, & as *Immortal* writeth, they sel the very sight of their hoods & long robes, plummig and deuouring vp to their very snowe & fethers, their poore clients euen to the bones prolong their causes as much as may lye in the, & fasten, & cleaue vnto the, as the hop doth vnto the pole. And it seemeth that *Jeremiah* speaketh hereof when he saith, *As a cage is full of birds, so is their houses full of deceit: yet they prosper though they execute no iudgement for the pore.* For from the least of them euen to the greatest of the euery one is giuen vnto couetousnes. And in *Hosea* you haue eaten the frut of lies. And *Micah* curseth them that pluck of the skins of the people and their flesh from their bones, and work wickednes in their owne imaginations. He saith further, that the heades iudge for rewardes, and are full of rapine and deceit. They shal eat and not be satisfied, euery man hunteth his brother with a net, the best of the is a briar. And in *Isaiah* you haue easd vp the vineyard the spoile of the pore is in their houses. And wo vnto you which sayne house to house, & lay field to field. And in truth the facility of arguing, scāning and pleading which is in *Fraunce*, is the cause of so manye proctors lawyers and iudges, that they grow like hornets and grasshoppers, which will liue as *Plato* writeth without doing ought els then sting & bite. *Lycurgus* also which by his lawes bannished al superfluity out of *Lacedemon*, toke away practisers and al kind of pleading. And we may say with the ancient Poets, that *Astrea* which maintained good lawes, & by the equity thereof gaue great quiet & contentment to euery one, is flowne her waies vp into heauen, not being able to endure such iniquities, and *Ate*, which is the goddesse of al confusion damage, disorder, troubles & wickednes that may alter a state, hath succeeded in her place. The sayd *de Sotel* in his monarchie, *Philip de Comines*, *Gagnin*, and late *M. Bude* vpon the pandects, haue greatly bewailed, the corruption, confusion & disorder of such petifoggers as the very scumme of *Italy*, and a most dangerous infection.

CHAP.

## POLITIQUE DISCOVRSES

## CHAP. 45.

*That it is a lying in Iudges to receaue presentes, and what exercise is to required to meet with auarice, bying of offices, and conetousnes.*



As the Cenfor was of opinion, that a man ought not to pray a Iudge or magistrate for any thing being iust or vniust. He saide also that iudges, captaines, or gouernors, ought not to enrich the selues in their charges, but with honor & good reputation. And Aristotle in the 5. of the politiques writeth, that nothing is more to be considered in a common wealth, then that the lawes should provide, that magistrats be not couetous nor bitter for their own commodity. And God by his Prophet *Isaiah* reprehendeth the princes & gouernors of his people, terming the theues, because they toke presents, and praised the faithfull man, because he kept back his hand from any present, or vnlawfull gaine. *Polibus* also writeth that, that the ancient *Romanes* punished a Iudge by death, which receiued any presents. And the Emperor *Alexander Senerus*, caused such to be depofed & greuouly punished, as bought their offices, sayng they sold dearer in retaile the they bought in the grosse. Which opinion *Lewis* the 12, the emperor *Antoninus* & sundry other were of, and therefore beltowed they al offices by consent of the Senate, and after a very carefull consideration had. And the Emperor *Niger* ordained the wages, to the end they might not be a charge to any, sayng that a iudge neither ought to take nor giue. And *Plutarque* in his politiques teacheth vs, that a magistrat ought not to go to the court or common wealth as to a faier to buy & sell, as some wicked ones haue said that they went to a golden haruest. For this cause the Emperor *Iustinian* in his 8. institution *viprasides*, & in the 24. & 25, especially forbiddeth all such marchandise & corruptiōs of iudges, adding that they ought to carrye a fatherly affection towards the people. The which likewise was the cause of those ancient lawes which ordained that all magistrats should be called to a reckning, & render accōit of whatsoener they had don, & might be accused of euery one if they had taken ought. Among the othes of iudges repeated by *Demosthenes*, one was that they shoulde take no present. The sentence of *Iustinian* the emperor ought not to be forgotten. *auth. de iudicibus*, that all iudges ought to consemne riches and to shew their handes vndeified to God, then emperor, king and law: which also

*Isaiah. 1. 33.*

*Alexander Senerus.*  
Buying of  
offices.

*Niger.*  
V Vages ap-  
pointed to  
officers.

*Lawes of*  
*Iustinian.*

Othes of  
Iudges.



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is to be vnderstood of all counsellors, & gouernors. *auth. de manda* <sup>7 poeticall</sup>  
*prin.* And the Poets faining that *Iuno* thorough her riches, *Mercury* <sup>fiction appli</sup>  
 thorough his eloquence, *Venus* thorough her nicenes, *Mars* tho-  
 rough his threats, and the rest of the Gods hauing all conspired a-  
 gainst *Iupiter*, & yet were not able to pull him out of heauen, ment  
 thereby that a man of vertue coulde by no meanes be turned a side  
 from iustice. It hath ben said of many that they which giue presents  
 to iudges are most notably abused, for the contrarye partye giueth  
 likewise, & maketh the balance equall, & often time the veluet dis-  
 graceth the satyn, & the horse taketh away the force of the hacney,  
 and the chaine of gold couereth the ring. And yet by the oth which  
 iudges haue made to God & to their king, they are debtors of iu-  
 stice, without respect of persons: so when they receaue presents, they  
 deceiue the pore suters, and lie giuing them hope, that their giftes  
 shall preuaile with them. For this cause *Diodorus* great esteemed a pi-  
 cture which was within a chamber of the *Palais*, of thirtye Iudges  
 which were all without handes, and the President loking onely vpon  
 the image of truth which hōg about this neck. *κ. Philip* said to his  
 son *Alexander*, that he deceiued himselfe, if he loked for fidelitie at  
 their hands whō he had corrupted by mony. And we must not mar-  
 uel if the first day they be receiued in they be periured, selling again  
 what they haue bought, & exercising as it were the art of robbing,  
 throug out the pallace & presidial seats. *κ. Agesilaw* had once a cu-  
 stome, to send a beuse to euery Senator of *Lacedemon*, as soone as he  
 was chosen, in signe of his vertue. The *Ephores* which were as ouerse-  
 ers of euery one, condēned him in a fine, to the publike vse adding  
 that it was because throug such fauors he wēt practising & gaining  
 to himself alone those which ought to be cōmon to al. For as *Hesi-*  
*odus* said *iustice is a virgin vndeſlowred alwaies lodged with honor, reuerēce*  
*temperance, & publike vility, and hating al presents.* There are certaine  
 old ordinances euen in *Bourgundy*, which forbid al kind of presents  
 to gouernors & iudges. *κ. S. Lewis*, made a most rigorous law, which  
 it were well if it were reuiued. And in the *Alcoran* it is forbidden  
 vpon paine of death, that iudges receiue no presents. And if we re-  
 ceiue what *Plutarque* teacheth, instructing suche as manage the  
 affaires of state, that he which enricheth himself by the handling of publike  
 causes, and taketh presents is a committer of sacrilege, an vnfaithful coun-  
 selor, a periured iudge, a magistrate polluted and defiled with all the wickednes  
 which man can commit: and that which was saide that he which firste  
 gaue mony to the people, taught the true waye to ruine and con-  
 fusion of a popular estate. The sayde *Plutarque* in the lyfe  
 of

They vvich  
giue presents  
to iudges are  
notably cose-  
ned.

A picture  
vvithin the  
pallace.  
*Philip.*

Iustice a virg-  
ine vnde-  
ſlowred.

Lauves for  
bidding  
iudges to re-  
ceiue pre-  
sents.

## POLITIQUE DISCOURSES

Judges drawn  
without hands.

Marins

Isaiah. 1. 23.  
& 33. 1.

Exod. 23. 8.  
Deut. 16. 19.  
1 Sam. 12. 3.

Iob. 15. 34.  
& 17. 9  
Vhence  
greedines of  
bribes pro-  
ceedeth.

Plato his  
Council.

of Pompe, sheweth what mischief hath ensued thorough presents. It was not without a mystery contained therein, that at Thebes, the Iudges and councellors were drawne without hands, and the President blindfold: to giue to wit that iustice ought not to be defiled, fauourable, nor corrupted thorough presentes. And as the eares when they are full of busying, and noyse, are not able comprehend what is sayd, as *Marins* excused him selfe that the sounde of trompets made him that he could not heare the lawes. So if there be any present which soundeth backe, hardlye shall truth and iustice take place, but rather fauour and iniustice. The lawyers in the treaties *de officio prasidis, & de officio proconsulis, & legati*, expressly forbad all gouernours and Iudges to receaue any present. And so doth the law *Cincia*. *Isaiah* complained that the princes were rebellious and companions of theiues, euery one loneth giftes, and followeth after rewardes: and pronounceth a no to them that spoile, for they shall be spoiled. In ancient time as sone as it was knowne that a Iudge had taken anye thing, all the honor that in his whole life he could gaine, was now cleane stained and losse. And if it were but knowne in the Cantons of *Su-rich* or *Berne*, that one of the councell had taken were it neuer so litle, the best bargaine he could make were banishment. God in *Exodus* forbiddeth to take rewardes, for the reward blindeth the eyes of the wise, and peruerteth the wordes of the iust. The which also is repeated in 16. of *Deutronomy*. And *Samuel* rendring an account of his whole life, insisted principally, in that he neuer receiued bribe to blind his eyes therewith, his children were blamed for receiuing and were the cause of the chaunge of the state. *Iudas* went and hong him selfe. And *Iob* sayde that fire shall deuoure the houses of bribes: and he whose handes are pure shall increase his strength. And *S. Ambrose* vpon *S. Luke* sayth, that euen as they that are in a traunce, can not discern things in such sort as they in deed are, but onely the illusions and fantasies of their passiōs: so the thought of a greedy iudge, wraped within the cordes of couetousnes, & fastened by the bonds of auarice, neither seeth or thinketh of any thing but gold, siluer, and riches, and all his study is but how to augment his wealth. And *Plato* in his comon wealth calleth them drones which mar the hony, and Pikes which deuour the rest of the fish. The desire of these bribes proceed from a greedines, which repugneth his fill, whereas all other yeeld therunto: For it exerciseth the appetite, & taketh away the pleasure: & the childre of such corrupt iudges do often times folow their trace. *Plato* gaue counsel to accustome yong men in their infancy to think that it was not lawfull to haue or weare any gold to be decke their body with,

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to the ende that when they came to the maning of affayres, they should not seeke to enrich them selues, nor receaue bribes, knowing that the inward gold which is vertue is proper vnto them. But now we may say that we are in the golden age, where no account is made but of golde and siluer. And as one finding fault with the corrupt maners of the *Athenians* sayde, that at *Athenes* all was honest, so may one affirme now that of vice is made vertue. Our ancient fathers had great reason to thinke it fit, that there shoulde be an exercise to meete with couetousnesse, and the greedinesse of hauing and receauing bribes, which was to abstaine from any lawfull gaine, to the ende men mought be accustomed to estrange them selues from all vniustice and vnlawfull taking of monye, and from long continuance mought tame and chasten that greedinesse to gayne, and get, which thorough inough of other habites and actions is nourished and exercised alwayes to bee willinge to gayne impudentlye, and seeke after vniustice, hardlye abstaining from autraging of any, if any profit may thereby ensewe vnto them, ready to take at all handes. For as *Ecclesiasticus* writeth, *He that contemneth small thinges shall fall by little and little*. And according to the opinion of *Isoocrates*, the couetouse man at all assaies forsweareth and deceaueth him selfe: but this couetousnesse shall neuer assault or surprise any, which shall not be euen giuen ouer to receiue giftes and rewardes, hauing his hart well setled and yeelding to no motion that shall not be honourable and good. And truly where bribes take place, there is law and iustice banished, and it can not be, that he should not inclyne to him, which giueth, because as we haue before mencioned, bribes make men blinde. And in *Ecclesiasticus* they are termed a brydle for his mouth which receaueth them: and he that loueth gold shall not be iustified, but he that hateth giftes shall liue. For after that entraunce be once thereto admitted, all honesty and integrity slideth awaye: and as it is sayde in a common prouerbe, gold maketh all thinges preignable. And bribes resemble hooke hid vnder a bayte, which beastes can better auoyde then men. I thinke that giftes betweene man and wife, besides causes contained in the ciuill law, were forbidden to the ende wemen shoulde take lesse of straungers, and their loue be mutuall without hier or mercenary reward. It is also to be presumed that that which moued the Emperour *Adrian*, and *Alexander Seuerus* to proportion the expenses of Iudges, and there to giue them wages, was to the end they should take nothing of parties, as also of some it was expressly

The remedy  
to meete  
with coue-  
tousnes and  
greedines of  
bribes.

*Eccles. 10. 1.*

*Eccles. 28. 25*  
31. 5.



## POLITIQUE DISCOVRSES

Spice money  
for lutes.Romans ve  
ry continent.

Valerius.

Agrippa

Epaminondas.

Not lawfull  
for embassa-  
dors to re-  
ceiue pre-  
sents.  
Phocion.

Agésilas

preſſy forbidden. And that which through out all *France* they take vnder colour to buy ſpice, was at the firſt a pound of comfites of leſſe valew then 12. pence, and that was euer whē their ſuit was ended. And in *Titus Linius* we ſee how the ancient *Romanes* abhorred preſents, & *Cicero* wrot of the *Fabritii*, *Curians*, *Scipios*, *Piſces*, & *Catoes*, that they were not only honored for their prowes, but in that for al their pouerty, they could neuer be gotten to receiue preſent. And *Titus Linius* highly cōmended *Valerius* who hauing bene 4. times *Conſul*, yet ſo poore he died, that they were faine to bury him at the charge of the cōmon ſtock He telleth the like of one *Agrippa*, who appeaſed the ſeditions which were betwene the people & nobility. Thoſe two great captaines *Epaminōdas*, & *Pericles*, of which the one gouerned the *Thebans*, the other the *Athenians* many yeares, & obtained great victories, neuer augmētēd their patremony the valew of one bare denier, nor euer would accept preſent, as a thing vnworthy of a mā of courage, & a valiant head. *Scipio* refuſed to ioine with a certain Senator, after he knew that he toke. And bribes were ſo highly deteſted of all people, that it was not ſo much as lawfull for embaffadors ſent to princes to receiue any thing, wheron grew the complaint, which *Dionifius K.* of *Sicile* made, becauſe the embaffadors of *Corinth* refuſed to take what he offered them, as if that law there were ſuch as a tirant had a better. The like was written of other embaffadors, ſent vnto *Ptolome Phocion* refuſed the preſents of *Alexander* the great of *Antipater* & other, adding that if they eſteemed him an honeſt man, they ſhould leaue him ſo. It is written of him that would not aſſiſt his ſon in law, which was accuſed for taking, ſaying that he had made him his allie only for lawful & reaſonable cauſes. *Xenocrates* wold not take any thing either for him ſelf or his friends of the 300. crownes which *Alexander* ſent vnto him. *Alcibiades* and other could neuer faſten vpon *Socrates* to make him receiue ought: for he ſaid that his good ſpirit abhorred al preſents and ſent worde vnto *Archidamus* which offered it vnto him, that a peck of wheat was ſold at *Athens* for a duble, & watercoſt nothing & that he cōtēted him ſelf with what he had. *Menander* alſo ſouēd but two things neceſſary for the uſe of our life bread and water, for the pleaſure of life according to the opiniō of *Cicero*, is rather in deſire thē ſatiety. *Agēſilās* refuſed the *K.* of *Perſias* preſent: *Demetrius*, *Iulius Caſars*: the ſaid *Epaminondas* ſent backe to the *K.* of *Perſias*, his 3000. *Dariques* or crowns, extremly chafiſing with *Diomedes* which preſented thē, asking him if he had vndertaken ſo long a nauigatiō, to think to corrupt *Epaminondas*, cōmāding him to make report vn-

to

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to his *K.* that as lōg as he wished & procured the good of *Thebans*, he should haue him his friend, & it should cost him nothing, but if he should seek their endeminity, he wold be vnto him a mortal enemy. And *Iasin* prince of *Theſalia* cōming on a time to the city of *Thebes* <sup>*Iasin.*</sup> with which he was allied, sent vnto the same *Epaminondas* 2000. crownes for a gift, knowing him to be very poore, but by no means wold he receiue thē, & the first time that he saw him after he tolde him, thou beginnest to outrage me. In the mean time he borrowed of a Burges of the town a litle some, with which he entred into armes within *Peloponese*, now called *la Mores*, & put away his esquier, hauing vnderstood that he had receiued a present. *Elisem* refused the presents which *Nahaman* the cōstable of the *K.* of *Siria* whō he had heard of the leprosie wold haue bestowed on him: & *Giezi* became a leaper for receiuing them. *Abraham* refused the presents of the *K.* of *Sodom* albe it he had wel deserued thē. The aduise of *Philopemen* general of the *Achaians*, writtē of by *Plutarque* ought not to be omitted, who after he had refused 612000. crownes of the *Lacedemonians* told thē, that it was not for thē to go about to corrupt, & gaine with their mony, honest mē & their friends, in that they might at al assaies assure thē selues to be serued by thē, but that it was for thē to be lewd fellows & mutinās, to the end that hauing their mouths stopped by bribes, they should lesse annoy thē. It is written of *Cimon*, that he demanded whether they wold haue him a friend or hireling, & since he was a friend that they wold cary away their gold & siluer. They write of many saints, which neuer wold receiue any presents. The *Romans* refused 400000. crowes sent frō the *K.* of *Aegypt*. They did the like by the crown of gold offred by the *K.* of *Sicile*. *Titu. Liuius* in the 2. booke of the 3. decade, & 6. of the 4. sheweth how the *Romans* refused the presents which the ambassadors of *Naples* and they of *Peston* had offred vnto thē, and so did they *K.* *Philips* and *Ptolomes*. Ye they wold not receiue the very payment which was due vnto them before their time, for feare least that had bound them as a prentening, and present made at that time. *Menander* the tirant of *Samos*, by reason of the coming down of the *Persians*, retired him self into the city of *Sparta*, with much gold and siluer which he shewed to *Cleomenes*, praying him to take what liked him therof. He refused to take any thing, but fearing least he wold haue giuen to other of the city, he went to the *Ephores*, & said that it was better for the weal of *Sparta* to put out their *Samien* guest out of *Peloponese*, for feare he should entife any *Spartians* to become naught. The saide *Ephores* giuing care

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care to this aduise bannished him the very selfe same day. And *Demosthenes* was bannished by the Senate of *Arespage*, for hauing receiued a present from *Arpalus*. *Curim* and *Fabritius*, refused the presentes of the *Samnites* and *Pirrhus*. As also did *Daniell* of king *Baltazard*: and the sayd *Fabritius* sayd that as long as he coulde commaund his owne members, he should neuer haue neede of much mony. *Lysander* would not receaue the apparell and iewels which was sent vnto his daughter frō *Dionisius* the tyrant sayinge that his presents more dishonoured then honoured his daughters. *Sophocles* before sayde the like. The which was the very cause that *Alexander Senerus*, so grieuouly punished such of his officers, as hee knew had taken bribes. And according vnto that most excellent sayinge of our sauour Christ Iesus, recorded by *S. Paule*, it is a blessed thing to giue, rather then to take. Which also king *Proleme Philadelphus* was wont to repeate, and that it was better to enrich an other then him selfe. Euen the very *Epicuriens* helde, that it was more excellent and pleasaunt to doe good to an other then to receaue a benefite. And *Cicero* in his Oration which he made for *Plancius* declareth, that it is an inhumane thing, and brutish, to suffer ones selfe to be ouercome thorough benefites. And as king *Cyrus* was wont to saye, that hee heaped vp great treasures when he enriched his friendes and subiectes. And *Constance* the Emperour had often in his mouth, that it were better that publike riches, and appertayning to a king were possessed by priuate men, then kept in a coffer or treasury. And for the ease of the Empire he vsed onelye earthen vessell, and was content with little: for as *Seneca* writeth, he is as great which vseth earthen vessell as siluer, and siluer as if they were earth. *Cato*, *Cicero*, and *Titus Linius*, teacheth vs a meanes to meete with auarice, in taking away all riotousnesse and superfluous expence, as sundry common weales and Empires haue done. *Pluto* was called *Dū*, that is to say the God of riches and hell, as if too great wealth made the way more easie for vs. And the Poets faine that the *Furies* were the daughters of *Pluto* and *Proserpina*, allotted to great reuenewes: as if the aboundaunce thereof tooke away our vnderstanding, except God enclined vs to vse it better. And with great consideration did *Lycurgus* king of *Sparta* abolishe the vse of all gold and siluer, as the very occasion and subiect of the wickednesse which man committed. And *Plinie* wished that gold mought be cleane rooted out, as if it had beene first found out for the ruine and destruction of mans life, esteeming that age happye



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in which those things changed. *Artaxerxes* was wont to saye, that it was farre more royall to adde then to take away. And *Isocrates* <sup>*Isocrates*</sup> wrote to *Nicocles*, that he shoulde bee more esteemed of in giuing, then taking, for these respectes one ought not easily to receiue a present, and to charge himselfe hereby with a further recompense, except hee wilbee polluted with that vilanous vice of ingratitude heretofore described. If we consider the intents of the most parte of men, we shal find they tend to the heaping vp of wealth, to ioyn stone and wood, one vpon another, without once thinking of the life of the soule, as though we had none at all. The which causeth me to remember an aphorisme of *Hipocrates*. They, saith he, which in their sicknes feelee no paine at al, & tosse, & tumble their clothes, teare their hayre, and pill strawe, it is a verie yll signe, and no apparance at all that they shall liue. For it is lesse decent to settle our wittes vppon heaping vp of riches, then to drawe a peece of cloth of golde through a sinke. And such as are giuen thereto, are cleane out of taste, as they are which haue the greene sicknes, who loue to eate coales and ashes, which is a strange cacochimie, and corruption of nature. And riches do not consist but in opinion, and estrange vs from God: *Themistocles* <sup>*Themistocles*</sup> said, that it was verie requisite for the chiefe of an armie to knowe the enemies counsell, yea (answered *Aristides*) but it is more decent, and praise worthie to haue pure hands. As *Pericles* was also wont to saie. And if wee shoulde put in practise the iudgements of *K. Cambises*, <sup>*Cambises*</sup> who caused a Iudge to bee sleade which was corrupted with brybes, and fastened his skinne to the seat which afterwarde he caused his sonne to holde, & that of *Darius*, <sup>*Darius, Bishop of Cologne.*</sup> who for the like cause caused one to be hanged, and of a Bishop of *Cologne*, who caused the eyes of sixe of his counsellors to be put out, and left one to the seuenth, which had taken least of any, to the ende he mought guide the rest through the citie, thereby shewing how much himselfe detested to bee corrupted with bribes, there would be an infinite number at this time, slead, hanged, & made blind. I could here discourse, howe great miseries auarice breedeth, & how much it ought to be detested, resembling the diuel from whence it is sprong, which deliuereth vp his followers to the hangman, & breaketh their necke after that hee hath a while colled the, but ynough of others haue entreated therof. And the holy scripture causeth vs often times to flye it as a plague, and roote of al euil, & a bottomles pit, making vs sustaine much euil, to attaine vnto euil, & to turmoile & toyle ones selfe, to pleasure his

O

heire,

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heite, who is often time vnknown. And the better hap a man hath to attaine therunto the more is he accursed, in being more tormēted with the feuers of the mind, & vnquietnes. Not without cause do they compare a cōuetous man, to one in a dropſie, or to him which hath bin ſtong by that dangerous ſerpēt *Dipsas*, both which are neuer ſatiſfied with drinke vntil they dye therwith. And it was wiſely ſaide, that the poore man wanteth but a litle, and the wiſe man al things: & that he neuer doth good vntil he dye, & the longer heliueſh the more he tormenteth himſelfe. S. *Chriſtoſtome* often times preached that the more money a man heaped together, the more he coueted: & that with great welth pouertie encreaſed. And

*Pro. 15. 27.* *Salomon* writeth: *He that is greedie of gaine troubleth his owne houſe, but he that hateth gifts ſhall liue, & the couetous are excluded out of the kingdō of God, 1. Cor. 6. Ephes. 2. Tim. 6.* *Seneca* writeth that if couetouſneſs do once ſurpriſe youth, ſhe wil ſtrangle it before ſhe wil leaue it. It is a ſtrange matter to ſee, how many are withdrawn from the feare of God through riches & wealth, which notwithstanding proceed but frō his liberalitie, & therfore ought rather to make the poſſeſſors of the more deuout, & affectionate vnto his ſeruice. And how we pul vp the bryars & weeds which hinder the good ſeedes from growing in our gardens; & yet ſewe haue regard to this couetouſnes, which kepeth the word of God (the onely incorruptible ſeede) from being able to take roote, & choketh it when it would growe.

*Crates.* *Crates* finding that the wealth of this world did hinder him frō the ſtudie of Philoſophy, caſt his goods into the ſea, ſaying, that he had rather drown them, then be drowned by them. Wee haue before made mention of ſundrie other, which haue left their goods & poſſeſſions, the better to intend their ſtudie: the which poore *Pagans* wil condemne ſuch as are ſlaues to their own ſubſtance. And would to God men would learn that leſſon of S. *Paul*: *Godlines is great gaine if a man be contented with that he hath. For wee brought nothing into the world, & it is certaine that we can carrie nothing out: therfore whē we haue foode & raiment, let vs therwith be content.* And ſheweth of how many miſchiefes couetouſnes hath bin the cauſe. And he writeth in the 3. to the *Philippians*, that after that he knew *Jeſus Chriſt*, & the great riches which he brought to them which receiued & poſſeſſed them through faith, he then began to account al thoſe things which the fleſh was accuſtomed to glorie in, but as loſſe & dong. And al ſuch as through reading & preaching, haue known & wel taſted of thoſe goods which God the father, by the meanes & fauor of his ſonne, would beſtow of vs, eſteem not of this worldly riches & muck, but enioy

Riches with-  
drawe from  
the feare &  
loue of god.

*Luke. 7.*

*Crates.*

*1. Tim. 6. 6.*

Celeſtiall  
goods.

*1. Col. 7. 11.*

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enjoy the as though they enjoyed the not, & do not set their hearts vpon so friuolous & vncertain things, as we haue infinit examples in the scripture to declare: for as we haue aboue noted, the knowledge of spiritual goods maketh vile the price of earthly. The desire & loue wherof beginneth to vanish as soone as we haue but tasted of the other, which are sound, permanēt, & breed true contentmēt. Our sauour *Christ* is called in *Isaiah*, the Prince of peace; & that faith which wee haue in him is such as thereby wee haue peace toward God, & rest in our spirit: And contrariwise couetousnes & desires trouble the same, for they are vn-satiable, & infinit, & they which are possessed with them are accursed like the serpent: for that like vnto him they liue with earth, & therein settle their paradise like Moles. For where their treasure is, there is their heart, their God & paradise. Let vs consider, that very litle wil content a mind, which is but desirous of what is necessarie for to entertain it here; and if we seek his kingdō & the righteousness therof, al temporal things as he hath promised shalbe giuen vnto vs without needing for our further enriching, to fashion our selues or do ought against our dutie or honor, or rendering our selues too much addicted vnto them. It is here wher we ought to vse violence, not only, if our eye cause vs to offend, to plucke it out: if our hand or foote cause vs to stumble, to cut them off, & cast them fro vs, as our sauour counelleth vs in the 18. of *S. Matth.* but to cut off these accursed desires which in such sort presse downe our harts, & keepeth the from not being able to lift vp them selues on high, to search out heavenly things, as al good Christians ought to do. The which I haue the rather amplified, besides that which is before contained in the 25 discourse, to the end we mought endeour to diminish these accursed desires, which are the cause of so great mischiefs, annoyances, & miseries throughout the world. And to make vs to haue lesse occasion to take, we may not be too curious in our raimēts, banquets & buildings; for as *Cicero* writeth, if one wil except himself fro couetousnes, he must take away riotousnes which is the mother, & it shalbe very requisite that they by no offices, which the Emperor *Iustinian* thought to be the very beginning of naughtines And the Emperors *Theodosius* & *Valentinian*, ordained that al Iudges & gouernors of prouinces should at their entrance into their office, sweare, that they neither gaue nor promised any thing, nor had any wil to giue, or cause ought to be giue, & also that they shoulde take nothing but their wages. And if it were found that they had receiued any thing, in which it was lawful for euery one to be an informer, then paid they quadruple, besides the infamie they sustained of per-

*Isaiah 9.6.*  
*Rom. 8.1.*  
 V Worldly  
 goods.

*Col. 3.1.*

Remedy a-  
 gainst coue-  
 tousnes.

Buying of  
 offices.



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And the like paine was ordained to him, which gaue the brybe. I would commend it much more for the weale both of the King & realme, if the youth mought rather giue themselues to learning, discipline, and Philosophy, or to the Mathematiques, diuinitie, phisick, or some honest trade of marchandise, to husband wel their reuenues left vnto them by their ancestors, then both dearly & foolishly to buy offices, to gaine by them, & pil the poore people. That would be a cause both of fewer officers, fewer sutes, & more learned men. And for the most part the money which cometh of such a faile, turneth into smoke, through a iust iudgement of God: and often time such purchasurs leaue behind them no heires. Now the Presidents, counsellors, & Iudges, beeing chosen according as the ordinances carie, would be much more honored & *France* in more quiet. *Sabellic* recyteth that in the graue Senate of *Arespage*, none was receiued, except he had made some notable proofs of his vertue, knowledge, & dexteritie. And if any one suffred himselfe to be corrupted & impayred, he was so ashamed among so many vertuous men, that voluntarily he quited his estates, & absented himself. And euery one was aboue fortie yeres of age. The holy Scripture attributed the change of the Iewisse common wealth, to that they demanded a King, founded vppon that the sonnes of *Samuel* turned aside after lucre and tooke rewards. And *Dauid* said, *that man was happie which tooke not*. And our Sauour bad his disciples giue for nothing, what they receiued for nothing. Yet wil I not herby restrayne the liberalitie of Princes, as wee haue sundrie examples in the scripture, & it is praise worthie to releue such as haue neede thereof, and to entertaine amitie, and reconcile themselues, and especially the holy scripture commaundeth vs to giue of our substance to the poore, as if it were to God, euen to attaine to eternall life. *Tiberius* the second made a notable aunswere to his wife, that *a man shoulde neuer want wealth, while he gaue great almes*. And that good Bishop *Nilus* exhorted vs to intertaine the poore, because they rendred our Iudge more fauourable vnto vs. *Guiciardin* in his seconde booke greatlye commended the *Venetians*, because they did not onely encrease the paye to such as had valiantly behaued them selues at the daye of *Tournaue*, but also yeelded pensions and sundrie recompenses to manye of their children which dyed in that battaile, and assigned dower to their daughters, which was also done by sundrie other Princes.

Let vs follow the lesson of *Ecclesiasticus*; *Let not thy hand be stretched out*

Li. 5.

1. Sam. 7. 3

Liberality of  
princes.

Liberalitye  
of the Venetians.

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out to receive, and shut when thou shouldst give. But *Demosthenes* and *Plutarque* haue set downe, that by howe much their particular which beare publike office is encreased, that common profit is diminished, as we haue before set downe by the example which *Theodosius* made of the spleane, which putteth all the partes of the bodie in hazarde, it being too much increased.

## CHAP. XLVI.

That it is a lye, to be intemperate, drunk, excessive, whoremonger, player, and ydle, and to saye that one would be in health, of musicke & Philosophie, as wel for the bodie as the soule.



Hey cannot be well exempted from lying, as *Democritus* saide, which so much commend health, and seeke all meanes possible to preserue it, and yet runne into so great excesse, of eating, drinking, sleeping, and other pleasures, neuer applying them selues to honest exercises, suffering their members and senses, to bee mortified with ydlenes: and esteeme more of a slauish bodie, then of the minde, which ought to commaund, of the raiment more then of the bodie, of the boxe or bag more then of the pretious stones contained therein: they feare wandring, as they go by the way, and yet in their life and conuersation, they stil go cōtrarie to the way which they ought to hold: they haue eares & heare not, eyes & see not, they are blockish in whatsoeuer they doe, & (as *Horace* saith) made drunk with their sweete fortune: and which is worfe, they will neuer examine their life according to the true rule, nor amend in themselues, what they reprehend in an other, & asking health at Gods hands, they marre it through their disordinate life. *Zonarus* & *Sigebert* make mention of one *Alexander* Emperor of the East, giuen to great ydlenes and gluttonie, who on a time demanded of his wife men if he had long to liue: they answered him, yea, if he could take away the teeth, & priuie partes of a brasen bore that stood in the market place, meaning thereby that hee woulde shorten his dayes except he became more temperate & continent. The which happened shortly after, as it hath done to sundry Emperours & Kings, which haue died thorough intemperancie. And a Senator of *Rome* which was saluted by another riding in his chariot, answered, I will not saye vnto you,

The intemperate in vaine seeke health.

*Alexander* an emperour of the east.

## POLITIQUE DISCOURSES TO

God saue you, since in going thus at your ease, you shewe you haue no desire to liue long. And a certaine K. said vnto one of his counsellors, which pampered vp himselfe verie much without doing any thing. Cease to buyld thee so greuous a prison of thy body.

*Epaminondas*  
allowed not  
of souldiers.

And *Epaminondas* discharged all his souldiers which grew fat thinking, that as a woman too fat doth not easily conceiue, so doeth fat hinder a man from doing of his charge, as armes do, which are too heauie. And when he was chosen Captain of *Greece*, immediately he made al his people to exercise, & al superfluities to be taken away. As also *Scipio* did, who being ariued at his campe, banished al souldiers slaues, and Pages, and all vnprofitable people, & made eche one carrie his owne armour. Likewise the worde fat, as well in the Latine tongue, as in ours, is taken for grosenesse, and without spirite. *Alexander* telleth how among the *Gaulois* and *Iberiens*, the magistrate had a strait gyrdle, with which they gyrt men and weomen which were not with childe, and such as by reason of their fatnesse were not able to enter therein, were esteemed as dishonoured. And in *Lacedemon* they condemned them in a fine. *Elian* tel-

*Scipio.*

Fat.  
L. 2. c. 1.  
A gyrdell of  
the *Gaulois* &  
*Iberiens*.

Controllers  
of youth.

Exercises as  
gainst idlenes.

Lb. 12.

The *Lacedemonians*  
very sober.

Fatnesse.

to controll youth, and to correct their ydlenes and excesse. And in *Egipt*, before they did eat, all youth was of necessitie to exercise themselues vntill they sweate, eche one according to his qualitie. The like was done in *Persia*. And *Lucullus* who was euer wont most sumptuously to entertaine his frinds, had stil one of his seruauents to stand behind him, to put him in mind of sobrietic. And *Aulus Gellius* telleth how if a knight of *Rome* grew to fat, the *Censors* would euer take away his horse. In *Lacedemon* exercise was verie much vsed and their dyet was verie slender, to the end that of long continuance they should accustome themselues neuer to be full, that they might be the apter for warre, if the learned, to take paines, liue soberly, & last long with smal expense, and they called their publike feasts *Phedetia*, because they learned to liue soberly, of the worde *Phido*, which signifieth sparing: & every man sent thither in the beginning of euery moneth, a fewe victuals, as *Plutarque* & *Aristotle* wrote: for fulnes hath always bin the fountaine, from whence sundry griuous & long diseases do proceed, replenish the bodye with humors, wind, inflammations, distillations, and opilations, which happeneth vnto such as through a disordinate appetite, & gluttonie, feede of euery kind of meat which is serued vnto them, & being ful, seeke to please their appetites. And if any presēt vnto them  
any



## OF TRVTH AND LYING.

any exquisite or strange meate at the end of all the rest, they wil for al that they be alreadie ful, feede thereof through verie doltishnes. And for the most part this change & disguising of meates, maketh our health to decay, although we cōfesse that the mingling of sundrie meates engender sundry accidentes; because it is that which draweth pleasure out of the bounds of sufficiencie, *pleasure*, in all things which pleaseth: wheras in simple & vniforme kinds, delight neuer exceedeth the appetite, & naturall necessitie, it is written in *Eccl. Paine in watching & cholerike diseases, & pangs of the belly are with an vn-satiable man.* *K. Lyfimachus*, hauing yelded himself by reason of his extreme thirst, after he had drunk some water said: O god how great felicitie haue I lost for one so short a plesure. A man may wel say so of such as are intēperat, which lose their health therby, & oftē times their life. It was wisely said of olde men in time past, that the wel conditioned belly, & lasting, brought great libertie and health. And *Isocrates* gaue counsel to bridle it, & not too much to pamper it, because it was verie vnthankfull. And *Seneca* called sicknesse the chastisement of intemperance. *Calisthenes* aunswered him which would needs vrge him to drink, as other did, at *Alexander* his feasts, I wil not for to drink to *Alexander* haue need of an *Esculapius*, meaning a Phisition. The said *Alexander* after he was wel tipled, was banqueted by one of his captaines, where he fell againe to tipling more then before, wherof he dyed. He was also compared by *Daniel* foretelling of the Monarchies, to a *Leopard*, which cannot be so wel taken as through wine: for being dronke hee falleth into the toyles as some write. The wise man saith verie well to purpose, reprehending the drunkards: *To whom is wee? to whom is sorrow? to whom is strife? to whome is murmuring? to whome are wounds without cause? and to whome is the rednes of eyes? Euen to them that carrie long as wine, to them that go & seeke mixt wine.* And *S Paul* exhorteth vs, *to walke honestly, as in the day, not in gluttonie & drunkennes, neither in chambering & wantonnes, nor in strife & enuying: because ther is euer great dissolutenes, riotousnes, & losenes in al such excessse. The glutton & the drunkard shal be poore* saith *Salomon*, & especially forbiddeth it to Princes as both *Eccl.* & *Isaiah* doe. And it was not amisse saide, that wine hath drowned more then the sea. *Plutarque* in the life of *Cleomenes* writeth that *Ptolome Philopater*, so named in mockerie saith *Zonarus* because hee put to death both his father and mother, was destroyed through Wine and Weomen, and dyed like a beast. Another *Ptolome* was tearmed the bellie man because of his gluttonie.

Change of  
meats.*Eccl. 31.29*  
*Lyfimachus.**Seneca.**Rom. 13.16.**Ptolome philo-*  
*pater.*

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Necessary  
points to pre-  
serue health.

Salt.

Plato

Fat and hun-  
gry soyles.

nie. *Callicratidas* being sent to *Cyrus*, after that he had remained certaine dayes, & not had any audience, by reason the King was retired & occupied in continual banquets & feasting, it was thought meete he should returne without doing any thing, saying that as there was great reason they shoulde haue consideration of their weale, so ought they to commit nothing vnworthie of *Sparta*. *Caesar* writeth in his commentaries, that the *Almanes* would not suffer any wine to be brought. Men in olde time set downe three most necessarie pointes to continue health, to eat without being full, to labour without sparing ones self, and to preserue his seede. There hath beene also certaine Priestes, which would neuer vse salt with their meate, because it sharpened appetit, and prouoked to eate & drinke more, fearing to be fat, and least that diuine part which was in them, shoulde be pressed downe and kept vnder by the mortall. And thereunto that the extremitie in good point according to the opinion of Physitions is verie dangerous, & the excellencie of too much welfare enclineth towards the opposite. *Iosephus* describing the manner of liuing of three sortes of Philosophers or sects in *Iudea*, especially of the *Esseniens*, highly commended them because they loued trueth, & neuer did eat or drink ought, whereby nature mought be offended: & by reason of their great sobrietie they liued long in health, some vnto a hundred yeares. And truely it is a great meane to liue happily, when a mans bodie is wel disposed, and in good temper not drowned with wine, nor grieved with meates, readie to be employed in any actiō he desireth. The which also moued *Plato* to call intemperancie a roote proper to euery disease. And *Gorgias* being demanded how he attained to so great yeres, of a hundred & eight, answered, in neuer hauing eaten or done any thing through pleasure. The old prouerb saith: *much meate, much maladie*. And verie wisely was *Socrates* wont to say, that such as were accustomed to frugalitie, & continencie, enioy great pleasure & delight, aswel for the quiet of their conscience, as good disposition of their body. And for as much as in ancient time, fish was accounted a more deintie, & exquisite kind of meat then flesh, they which often fed theron were called by an infamous name, *opsophagi*, gluttons, & wantons. This is the reason why in *Titus Livius* barrennesse is preferred before frutefulnes; because that men in a fat soyle are often times cowards & lubberly fellowes, & in a hungrie, they are more industrious, sober, and painfull as experience teacheth vs. And whensoever wee haue a mynde to eate, let vs consider that

wee

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we haue to banquet both the soule, and body together, following the aduise of *Epictetus*. After that *Alexander* had vanquished *Darius*, he caused a goodly pillar to be hewen downe, and burst in peeces, wherein was engrauen the order, and quantitie, of such meates, as were euery daye set before the Kinges of *Persia*, saying that it was not fitte for kings to learne to suppe so prodigally and sumptuously. And *Diodorus* the *Sicilian* writeth that there were lawes set down to the kinges of *Egypt*, not onely to shewe what they ought vnto their subiectes, but also to serue as a rule and dyet of their owne perticular. And *Zonarus* after *Xenophon* in his *Pedia* writeth, that all the youth of *Persia*, at schooles and places where they learned and exercised, were neuer nourished but with bread and water, & some time for better cheere sayth *Cordamus* they added a fewe Cresses. And they neuer eate vntill they had done their ordinarie taske. The which in his second booke he writeth was also enioyned to souldiars, and in that countrey it was a very great dishonour for one to shewe himselfe subiect to naturall eiections, which they neuer knew to doe, but with abstinence, moderatenesse, and good diet: thorough which together with their exercise, they consumed and diuerted such superfluities and humors, as proceeded from too great nourishment. *Socrates* in *Xenophon* wilheth such as would liue in health, to beware of meates which entised them to eate when they had no appetite, and of drinckes which prouoked them to drinke when they had no thirst, teaching vs onely to vse that which wee haue neede of, in ioyning pleasure together with necessitie. *Iulius Caesar*, *Augustus*, *Titus*, *Vespasian*, *Traian*, *Tacitus*, *Alexander Severus*, and *Charlemagne*, grew most famous for that they vsed so great sparing, and their table talke was more accounted of then great fare. And they made ordinances vpon expenses, for the preseruacion of health and sparing of the giftes of God. It is written of *Vespasian* that once a moneth he would fast one whole daye. And of *Caro* that for the most part he neuer eate but of breade and beefe, and neuer dranke but water, with which sometime he mingled a little vineger. The like is sayde of *Scipio*. *Fabritius* was founde by the *Samnite* Embassadors feeding of Turnups which he roasted between the cenders. *Masinissa* King of the *Numides* neuer did eate but of rauell bread, and very simple meate, without sauce, and that but once a day according to the auncient order. *Hannibal* neuer vsed other ordinarie then the worst of his souldiers. And *Cicero* alleadgeth the saying of *Plato*, that it was verye strange to see one feede

The bringing  
vp of the  
persian youth

*Socrates* his  
councill.

Princes very  
sober.

*Vespasian*,  
*Caro*,



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VVyne for-  
bidden to Ro-  
man women.

Ecclef. 37. 29

Xenophon.

Socrates.

Ecclef. 12. 15

Measure.

Amos 6. 4.

Of VVhore-  
dome.

1. Thes. 4. 3

twiſe on one day. And he which ſayth that the life of a ſober man; and one that is content with little, reſembleth him which maketh a voyage in the ſpring time by little iourneys, through a pleaſant & fertill countrey, cōpareth it very fitly, and ought to withdrawe vs Frenchmen, frō ſo great wantonnes, for which the very *Turkes* haue founde fault with vs, as *Paulus Iouius* writeth. At *Rome* in old time wine was forbid vnto womē, the which the inhabitants of *Marſeilles* long time obſerued. We ſee likewiſe that veſſels when they are more frayght, then they are able to cary do ſinke: euen ſo fareth it with ſuch as eate & drinke too much. As it is written in *Eccle. Exceſſe of meates bringeth ſickenes, & gluttony cōmeth into cholericke diſeaſes, By ſurſet many periſheth, but he that dieteth himſelfe prolongeth his life.* And *Socrates* was wont to ſay that there is no differēce between a cholericke man & a beaſt. As alſo *Xenophon* declareth in his *Pedia*, cōmending *k. Cyrus* for his ſobriety, & for that he exerciſed, vntill he ſweat. And in the 2. booke of the deeds & ſayings of *Socrates*, he aduiſed a mā neuer to contract amity, with any that is too much addicted to their belly, to drinking, eating, ſleeping drowſines, & couetouſnes. *Who will haue pittie on the charmer that is ſtinged with the ſerpent? As Eccle.* writeth: leſſe pittie then, ought ther to be had of him which ſuffreth himſelfe to be throwen down hedlong through pleaſure, which is ſaid to reſemble the thecues of *Egypt*, called *Philiftes*, which euer made much of the people, & embraſed ſuch as they had a mind to ſtrangle. And *Iſocrates* called her a traytor, deceiuer, hangmā, cruel beaſt, and tyrant. God by his prophet *Amos* greatly threatned thoſe that loue to liue delicately, as alſo did our ſauour by the example of the wicked rich man. And *S. Auguſt.* vpon the 41. *Pſalme*, alledgeth the old ſaying, that the incontinent mā calleth vpon death. As alſo the prouerbe carieth, *of a ſhort pleaſure cōmeth a long diſpleaſure.* And there lyeth poyſon euer hiddē, & the hooke is couered with a baite. And we muſt behold thē behind, & not before as *Ariſtotle* cōſelleth vs. For pleaſures ſeeme very beautiful before, as do the *Sirenes*, & ſundry other monſters: but behind they traine a long & vgly ſerpents taile. Whoredome is alſo forbidden by god, & the immoderate uſe of the act of venery ought to be ſhunned, as altering, drying, & marring the body, weakning all the ioynts & mēbers, making the face blobbed, & yellow, ſhortning life, diminifhing memory, vnderſtanding, and the very heart, as *Hoſea* ſayth. *S. Paul* in the fiſt to the *Theſſalonians* writeth, that *the will of God is our ſanctification, and that we ſhould abſtaine from fornication, that euerie one ſhould knowe howe to poſſeſſe his veſſell*

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vessel in holinesse, and honour: and not in the lust of concupiscence. In the  
 first to the Corinthians he exhorteth vs to flye it, because he that com- 1. Cor. 9. 18.  
 mitteth fornication sinneth against his owne bodie, that is to say, he doth  
 iniurie it, profaning and defileth the pouertie, and holinesse there-  
 of, he sayth further that of the members of Christ we make them the mem-  
 bers of an harlot, and profane the temple of the holy Ghost, and that being  
 bought with great price, we are not our owne but Gods, and therefore should  
 glorifie him in our bodie and spirite. Publicke honestie lyeth there vio-  
 late, and as Cupid was made blinde, so do they which are bewitched  
 with this foolish loue, stayne, and abandone, their owne honour,  
 wealth, libertie, and health. For this cause Salomon compared the Pro 7. 32.  
 whoremonger, to an ox that goeth to the slaughter, and to a foole to the  
 stocks for correction, and to a byrde that hasteneth to the snare, not knowing  
 that he is in daunger. We reade what happened to Dina, the Benia-  
 mites, and Dauid. And histories are full of examples of mischiefes  
 which haue ensued thereon. And he which committeth that sinne,  
 wrappeth and setteth an other as far in, and sinneth not alone. By  
 Gods lawe adulterie was punished by death. *Gen. 20. Leu. 22.* and  
 according to the ciuill lawe. *Instit. de pub. ind. Sicut lib. Iulius de adult.*  
*lib. in iust. C.* But to cast off so dangerous a vapor, we must craue at Remedy ag  
 Gods hand, that he wil bestowe of vs a pure and chaste hart, that we gainst whores  
 may liue soberly, auoide idlenesse, & all foule and filthy comunica- done.  
 tion, be it by mouthe, writing, or picture. *Ezechiel* attributeth the  
 sinne of Sodom, to fulnesse of bread, and abundance of idlenes. *Dauid* pray- Ecc. 16. 49.  
 ed to God to turne his eyes from vanitie. *Psal. 119.* and *Iob* said,  
*I made a covenant with my eyes, why then should I thinke on a mayde?* And Iob. 1. 8.  
 in *Gen. 6.* the children were blamed that kept not their eyes, but  
 looked on fayre women as also did *Sichem. Gen. 34.* and *Putifer* his  
 wife *Gen. 39.* and *Ammon 2. Sam. 13.* Notwithstanding as *Isocrates*  
 sayde, that a lesse labour and greefe is made not to be left through  
 a greater, so doe those pleasures, which proceede from vertuous  
 and honourable actions, as from temperance continencie, and o-  
 ther vertues, cleane mortifie, with their ioye and greatnesse, such  
 as come only from the body, which engender nothing but gowtes,  
 sciaticas, cholicques, palsies, greefes of the stomacke, tremblings,  
 leprosy, panges, vomits, inflammations, and other dangerous  
 accidents. And when we feele heauinesse, and wearisomnesse in our  
 members, head akes, or stiches in our side, which for the most part  
 proceede fro crudities, & lacke of digestion, we must not perswad our  
 selues to doe as before, and as they say to each heare from a beast,  
 but

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but reſt quietly and obſerue good dyet, and long before to foreſee the ſtorme that is at hande. And when we goe to viſite ſuch as are ſicke, and vnderſtand the cauſe of their diſeaſes, we ought to looke into our ſelues according to *Plato* his counſell, and ſee whether we commit not the like exceſſe, to the ende we may take heede by an other bodie harme, and to ſtande vppon our gardes, and conſider howe precious a thing health is. And let vs thankfully receiue at Gods hande, ſuch inſtructions, as by chaſtiſing of vs, he ſendeth by reaſon of our intemperancie, to the end we may learne to preuent ſuch as may happen vnto vs. And as king *Antigonus* ſayd, that ſickneſſe had warned him not to waxe proude, ſo ought wee to learne to humble our ſelues, and to liue better, for that God ſendeth that as a meanes, as well to vs as other, to awake vs, and keepe vs within the boundes of our dewtie. For vices are as the very proper inheritance of man, which wee muſt ſeeke to correct, taking a waye from goods a vehement couetouſneſſe, and vnbridled greedineſſe, and from euils, feare and ſorrowe, which come but from conceite, the very cauſe of vnquietneſſe, and perturbation, which putteth me in minde often times of the ſaying of an auncient father, that as the body in health eaſely endureth both colde, and heate, and maketh his profit of all kinde of meates, ſo doth the Chriſtian, which hath his ſoule well compounded, moderate anger, ioye, and all other affections, which offende both body and ſoule. *Hippocrates* aboue all thinges recommendeth to a Phiſitian, that he ſhould well aduiſe himſelfe, if in plagues, and ordinary diſeaſes, he founde nothinge which was diuine, that is to ſaye, whether the hande of God were not the proper cauſes of the ſickneſſe, of the partie diſeaſed. For truly, he often times ſendeth ſickneſſe for remedies, and meanes to withdrawe thoſe whome he loueth from eternall ruyne. And to puniſh ſuch exceſſe, he armeth graſhoppers, noyſome flies, wormes, froſtes, windes, plagues, warre, dewes and vapors of the earth. As before we declared thoſe thinges which they call euils, are as great helpes to the good to do well, and to profit in the exerciſe of vertue: Pouertie, to moderate their deſires, baſenes to humble themſelues, ſickneſſe to liue patiently, and more ſoberly, and al kinds of griefes to make vs runne vnto God, and reconcile our ſelues vnto him, and to ſuccour our neighbour in like diſtreſſe when God ſhall haue drawne vs out. For I eſteeme none good but ſuch as followe trewe riches which are godlineſſe and vertue: and contrariwiſe the wicked are faſtned to trewe euils, that is vice and impietie.

That

*Antigonus.*Correſtion  
of vices.*Hippocrates*  
aduiſe to phiſi-  
tians.Sickneſſe, and  
afflictions are  
ſent from god  
for our good  
and profit.

Good &amp; euil.



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That was the reason why in the counsell of *Latran* it was enioyned, that the sicke man should cal for his spirituall Phisitian. *Diognes* was angrye with such as sacrificed to health, and in the meane time liued in all pleasures and idlenesse: and sayd that as in a house where much prouision and victuall is, are many rats and cats: so the body that is replenished with meates drawe sundry diseases vnto it. And he called frugalitie the mother of health, for which without great neede a man neede not vse laxatiue medicines, because they are offensive to the stomacke, and often times breede more superfluities and excrements, then they drawe out of the body. *Plato* also in the 8. of his commonwealth, councelleth vs not to prouoke sickenesse with phisicke, except the disease be most dangerous and vehement. It is written of the Emperour *Aurelian* and sundry other, that they neuer called for phisicians or vsed phisicke: as at this day most part of the *Almanes & ZuZers* vse, but they healed themselues throught good and spare dyet, and some of them with a quart of strong wine and spyce. And as *Herodotus* wrote, the *Babylonians* neuer vsed phisicke but all sicke persons were brought into the market place, to whom al such as had beene cured of the like disease, taught their remedies. And there was founde in the temple of *Esculapins*, enregistred, all such receites as had beene experimented, for to serue in like case. For otherwise phisicke consisted in the knowledge of sundry herbes, and they were almost all instructed in anatomies, and simples, as *Galen* writeth. And we see euen very many beastes and birdes, to finde out herbes and remedies fit for themselues which they haue taught vnto men, with the vse of letting of blood and glisters. Yet they haue alway thought, that they are often deceiued, when there is nothing but experience without iudgement and contemplation, to apply remedies in time and place, with other consideration of the age, strength or debilitie of person, condition, manner of liuing, the season of the yeare, the cause, beginning, encrease, growing, and declyning of the disease. *Asclepiades* set all phisicke at nought, and counsell'd only sobrietie, to rubbe ouer the whole bodie every morning and to exercise. And some haue compared such as take phisicke, to those which driue out the burgesse out of the citie, to place strangers there. *M. Cato* feared least the *Grecians* would sende phisitions to *Rome*, and therefore made some to be banished and driuen thence, and expresly forbad his sonne in any wise to vse or deale with the, as appeareth in a letter he wrote vnto him. They in like sort of the same professiō which since haue crept into *Rome*, were

Frugalitie.

Phisicke

Aurelius

Babylonians,

In the temple  
of Esculapins.  
were all re-  
ceits regis-  
tered.  
Plin. lib. 29.

Asclepiades.

Cato.

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Rome long  
time vvith  
out phisicians

The temple of  
Esculapins  
vvithout the  
citie

were meere strangers, the *Romaines* themselues hauing beene aboute 600. yeares together without Phisitians, & since they have euen abhorred the, saying their irresolutiō & hazardous aduise: which was the very cause that they termed the hangmen & theeues, and so the most part of the citzens endeouored only to be skilful in simples, vsing no other drogues then what proceeded frō nature, & of their own growing. Indeede they had certaine deputies which sent them panniers ful of simples out of the isles which appertained vnto the as sundry haue written. And were it not that I feare being too tedious, I could alledge a great nūber of Kings & Princes, which haue bin very curious in knowing, & seeking out the property of herbes & plants, & some haue writtē therof to the great profit of their posterity, & an immortall glory is remained vnto the. *Galē* himself writeth, that sundry emperours haue gratly studied to attaine vnto the knowledg of simples, & to adorne that art amidst their busines & in sundry places entertained arborysts, and in their triumphes caused rare plants to be caried. The tēple of *Esculapins* was in old time builded, without the citie, teaching vs therby how we ought to esloyn our selues frō Phisitians & phisick, which kind of people *Plato* could neuer like of, except they were surgions, & meruelous wel experienced, thinking it to be a great signe of intēperancy wher he fōud any of the other sort. And in his *dialogue Philosophum* he esteemeth phisick to consist only in opinions & vncertaine coniectures. *Nicocles* called Phisitians happy men, because the Sunne made manifest what good successe soeuer happened in their cures, and the earth buried what fault soeuer they cōmitted. And some say they are very angry men when they see their neighbours in health, & not to need them. The said *Plato* and *Cato* were likewise wont to say, that men in doing nothing learned to do ill. And *Eccles.* cōselleth vs to exercise, because *Idlenes breedeth much euill, & slothfulnes pouerty*, which tēteth vs to do ill as *Isocrates* wrote. And *Xenophon* exhorted *Hierom* to spend his time in honest exercises, to make both his body and mind better disposed. And the *Athenians* ordained a great punishment for idlenes. For this cause *Scipio* was wont to say, that he was neuer lesse in rest, then whē he rested himself, vnderstāding therby that when he was not busied in publick affaires, his owne perticular & his study sufficiently held him occupied & that in solitarines he cōsulted with himself. The wise mē of the *Indies* called *Gymnosophistes* so greatly detested idlenes, that they caused euery mā to render a perticular account of what he had learned or did euery day. We read in *S. Ambrose* in the 82. Epistle of his

## OF TRVTH AND LYING.

his 10. booke, & in S. *Ierom* in sundry treaties, and other ecclesiasticall authors that monasteries were first ordained for academies & scholes of trauaile and exercise as well of the body, as of the mind, of learning, vertue, abstinence, fasting, patience, & all good exāple. And the word of the Emperour *Seuerus* was, *Trauaillons*. And the Emperours *Adrian*, *Antoninus*, *Cyrus*, *Sertorius* and sundry other captains, haue still kept their men of armes, and souldiers, yea their very horses in continuall exercise, trauaile, & sobrietie. And we reade in the Commentaries of *Cesar*, that his souldiers had no other prouision, then corne, and a little vineger to mingle with their water, and that some would neuer suffer any to bring the wine, imagining that that made men more nyce & effeminate, and lesse able to endure paine and trauaile: and sheweth as also did *Titus Liuius*, how they sought to cut off all occasions, and meanes of delicatenesse: and howe the souldiers were all the day long kept to trauaile in workes, and constrained to cary about them sufficient corne for one whole month, and seauen piles to serue for a rampire. And *Vegetius* ordayned that young apprentices and nouices should carie burthens to threescore pounde weight. And *Marinus* so charged his souldiers and employed them in the diches neere vnto the *Rhyne*, that they were after termed the moyles of *Marinus*, yea they were often times employed in amending the high wayes called militarie, and there they made diches to make them the dryer, and the waters to soake away. The sayde *Marinus* sayde likewise in *Salust*, that his father and sundry other personages had taught him, that daintinesse, and nicenesse were fitte for weomen, but trauaile for men, and that all good men ought rather to esteeme a good reputation, then riches: and that weapons beautified a house, and not fayre mooueables. The sayde *Salust* recyteth before, howe that when *Metellus* was ariued in *Africa*, he tooke away whatsoeuer might seeme to nourish slothfulnessse, and caused proclamation to be made throughout the campe, that none should be so hardie as to presume to sell eyther bread, or any other meate dressed, that the cariers of water should not follow the campe; that the simple souldiers shuld neuer haue page, nor beast of carriage: that ech one shuld keepe his rank, cast his trench, and carry his victuall together with his furniture. And *Xenophon* in the second of the *Pedia* of *Cyrus* writeth, that the souldiers and men at armes, did neuer dyne and sup, vntill they trauailed and sweate. The which ought to make our men ashamed, that haue so many boyes, & drabs to cary their furniture, such ought rather to be held

P. 84. L. 16. 19

Marinus his  
Moyles.

De bello tog.

Metellus kept  
the discipline  
of vvarre.

in



## POLITIQUE DISCOURSES

The ancient  
faſhion of the  
Gauls at an  
entrance into  
warre.

Baleares.

Alexander

The Egyptians  
and Egiptians  
now rendered  
account how  
they liued.

in the ranke of theeues, robbers, cowardes, and boyes, then of valiant men for cōbat. The ſayd *Caſar* writeth alſo of a faſhion which the *Gauls* had, the which *Titus Livius* and *Tacitus* doe likewiſe affirme, that when by publick ordinance proclamation of warre was made, all young men aboute the age of 15. yeares were ſummoned to appeare armed, and furniſhed as they ought, and he which ariued laſt, was put to death. The which *Plinie* alſo doeth recite of ſtorkeſ, how they deteſt ſlothfulneſſe. And in certaine Iſlandes namely the *Baleares* now called *Maiorque* and *Minorque*, the children can not breake their faſt nor eate, vntill with their ſlinges they ſtrike downe, their meate which is ſet vpon the toppe of a high beame or pole. Other vſed to giue their childrē nothing but what they could get by hunting. And they of *Crete*, cauſed them continually to exerciſe, to make themſelues the more nimble. Yea *Amasius* K. of *Egypt*, forbade to all his ſubiectes vppon a great penaltie, that none ſhould eate before he had long journeyed or trauayled in his occupation, and thereof ſhould render account. *Alexander* the great called trauaile a royall thing, and idleneſſe ſeruile. And in the prouerbes idleneſſe is forbidden, and he writeth, that *A ſlothfull hande maketh poore: and he that ſleepeth in harneſt is the ſonne of confuſion.* And in *Eccleſiaſtes* *The ſleepe of him which trauaileth is ſweete.* And the ſayde Kinge *Amasius* condemned to death all idle perſons except they had wherewithall to liue: and in all ſortes greatly blamed idleneſſe, and would that once a yeare each one ſhould render account, by what ſcience or occupation he gayned his lyuing. The which the *Atheniens* and ſundry other well ordered cōmonwealth diligently obſerued. And *Cicero* entreating of the lawes writeth, that none went in the ſtreates but he caried the badge and marke whereby he liued. Which is yet obſerued in ſundry cities of *Germany*, and Cantons of *Zuiſerlande*. Of others they write that ſometimes men ſo employed themſelues at *Rome* that there was not to be founde ſo much as one ydle man. And a Philoſopher ſayde that as a woman can not engender any thing to purpoſe without a man, no more doth hope without trauaile: and there is nothing which continuall labour will not attayne vnto, and thorough care and watchfulneſſe, a man ouercommeth thinges more then harde, as *Seneca* ſayde. And *Heſiodus* counceled the laborer, to make his prayes to the Gods before he went to his worke or ſaying, marry he muſt lay his hande on the plough tayle. And *Plato* hath moſt holily written, that as through great, and continuall labours, concupiſcences, and ryotouſneſſe were

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were quenched, so were they set a fire agayne by idlenesse. *Stobæus* Many lost  
 writeth that in sundry countreyes, if a man lent money to one that lent to an  
 were idle or giuen to his pleasure, he should loose it for euer. And idle person.  
 if at *Rome* one had negligently husbanded his inheritaunce, he was  
 straightwayes censured. And God in *Ezechiel* among the causes of *Eze. 16. 49.*  
 the destruction of *Sodom* setteth downe idlenes for a principall. And  
*Themistocles* was wont to say, that slothfulnes buried men while they  
 were liuing in their graue. And *S. Ambrose* called idlenes the pillow of  
*Satan*. And it is written in *Ecclesiasticus*, what euer thou doe, take ex-  
 ercise, and cruell sicknesse shall not meete with thee, and that i-  
 dlenes breedeth much euill. For she is the spring of iniustice, of po-  
 uertie, and euill disposition. And *Seneca* wrote that *travaile* nourished  
 gentle spirits. And the holy scripture teacheth vs that as the birde is  
 borne to flie, so is man to travaile, and to imploy himselfe to many fayre  
 and good offyces: for vice which watcheth hard, cometh and run-  
 neth ouer, as soone as euer it perceiueth that one is giuen ouer to  
 idlenes, & maketh the giue way, because that nature being alwaies  
 in a perpetual motion, desireth to be driue to the better part, or else  
 she suffreth her selfe to be weighed downe as a balance to the wor-  
 ser. Which was the cause that *Plato* was wont to say to his children  
 when they went out of his schoole, Goe to masters, studie to im-  
 ploy your leasure to some honest pastime. *S. Paul* in the first Epistle  
 to the *Thessalonians* declareth howe he had eate his bread trauayling  
 both day & night, to the end he would not be chargeable vnto any,  
 and that he which refused to worke ought not to eate, adding that  
 some walked disordinately, doing nothing, and liuing wantonly:  
 wherefore he commaunded those which were such and be sought  
 them thorough Christ Iesus, to eate their breade laboring peacea-  
 bly. *Xenophon* reciteth among the sayings of *Socrates*, that it is idle-  
 nesse if one do no good. The *Pithagorians* comanded none to helpe  
 their friendes to ease them of their burthen, but to charge them  
 well, as not approuing idlenesse. And *K. Cyrus* boasted, that he neuer  
 did eate, before he had first done some exercise, as a sauce to breede  
 him a good appetite. The which *Alexander* was often times wont to  
 say, & that he had no need of any other cookes for his dinner then  
 to rise earely, nor for his supper then to eate little at dinner, and  
 refused the cookes which the Queene of *Carie* sent vnto him. The  
 like is written of *Iulian* the Emperour. To which purpose we reade  
 that the *Thessalonians* sent vnto *Agathangus* certaine refreshinges of  
 corne, foule, comfits, baked meates and other exquisite fare, and  
 most

## POLITIQUE DISCOURSES

A Lacedemo-  
nian.

Archidamus.

of Sleeping.

Epaminondas.

K. of Persia  
& Macedonia.

Vertue.

most daintie wine: He tooke the corne only and commanded such as brought it to carry away the rest, as a thing which hee had no neede of: but in the end, thorough the great instancie, which they made vnto him, he tooke them, and willed them to make diuision thereof among the slaues, telling them that it was not meete, for such as made professed of valor and prowesse, to receiue such nice daynties: and that which is proper and serueth to a seruile nature, ought not to agree with such as are of a franke & free courage. A *Lacedemonian* answered one, that wondered howe he could liue so sparingly, considering he was of such wealth; that it was an honest matter when one hauing great store of riches, could notwithstanding liue according vnto reason and not appetite. And *Archidamus* tolde one that had promised to giue him excellent wine, that that would serue but to make one drinke more, and become lesse man, Too much sleeping also fattereth and diminisheth the spirits of life, and of time. And not without cause sayd a Philosopher, that it annoyed the bodie, the minde, and all businesse, except it were moderated to suffice nature, egalling our felicitie with another miserie: and that like vnto a tole gatherer it tooke away the halfe part of our life. And if as *Plutarke*, *Varro* and *Plinie* wrote, to liue is to watch, then they which sleepe doe not properly liue, as they write of *Epaminondas*, who after that he had killed one of his souldiers, that was set to watch, because he founde him sleeping, answered that he left him in the same estate he founde him in. Fro whence I imagine the custome first grewe, of which I spake before, to awake the Kinges of *Persia* and *Macedonia* early, to put them in minde to take care of that which God had committed vnto their charge. *Hesiodus* describeth vertue vnto vs to be enuironed, with sweate, watching and great trauaile. And we see that sluggishnesse maketh both mind and bodie to languish. And if the ayre in which we liue, and the waters were not tossed with windes there would be nought else but corruption. *Quintus Curtius* writeth of *Alexander* and of the *Lacedemonians*, and *Titus Livius* of *Hannibal* and the *Carthaginians*, that they which were not able to be overcome and vanquished by their enemies and infinite harmes which they endured were notwithstanding cleane destroyed through delights and pleasures. And the Poets wrote of *Percus*, that through the ayde of *Minerva* he cut off *Gorgons* head, which turned men into stones, vnderstanding therby that Princees through wisdom, haue surmounted pleasures, which make men as blockish as images. And we see by experience



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perience that the poore hath this aduantage ouer the rich, that they are exempt frō pleasure. The which *Curius* & *Coruncanius* wel knowing, when it was told thē that some referred all to plesure said, wold to god that the *Samnites* & *Pirrhus* had bin as wel perswaded herein, to the end that giuing thēselues to pleasure, they mought more easely haue bin vanquished. And many haue sayd that all pleasure was followed by enemies, & it is to be coniectured that it was not thorough folly, that sundry emperors haue made al the spider cobwebs through out the cite of *Rome*, to be gathered & heaped togeather & created a Senate of weomen, led their armies to the sea shore to gather cockles, as though there were want of enimies, to stand catching of flies, but it was to auoide idlenes, & rather to occupie their fouldiers in such trifles, & toyes, then quarels, to sel smoke rather thē to do worse, which likewise as *Plinie* wrote, moued thē which builded those so wonderfull *Pyramides* where about one of thē 300. and threescore thousand men wrought the space of 20. yeares; & yet he writeth that their remembrance was clean lost, which spent so much treasure and time in such vanities. And it had bin much more commendable, to haue bestowed that time & expence, in matters profitable to the common wealth. *Gelon* after that he had vanquished the *Carthaginians*, led the *Siracusians* often times into the field to labour and plant as well as to warre, to the end to enrich their lande, and that they should not waxe worse in doing nothing. The auncient prouerbe carieth, that the Gods sell riches vnto men for their trauayle. So following *Galens* counsell, who so would be in health ought to liue soberly, and to take paynes, except he will cosen him selfe, as we see that all thinges alter, except they be put in vse. A great Lorde tolde Kinge *Alphonfus* that hee toyled too much, to whome hee aunswered: thinkest thou that God and nature haue giuen handes vnto Kinges in vayne? And if they desire to liue in health, why should they seeke the contrarie thorough idlenesse and delightes? As *Salomon* teacheth in his Prouerbes, *Ease slayeth the foolish, and the prosperitie of fooles destroyeth them*. Our forefathers counselled vs to exercise our bodie and minde equally togeather, as a couple of horses, sette in a coach togeather. And *Zenon* was woont to saye, that the life of schoolers, that is to saye, of such as are giuen to idle studie, dyffereth not from the voluptuous and Epicurians. For knowledge and studie ought as well to profite other as ones owne selfe. And for as muche as idlenesse draweth to vnprofytable and dishonest games, heere were a verye

Soldiers employed in trifles to auoyde Idlenes.

By what manner health is preserved.

Of gaming.

## POLITIQUE DISCOURSES

good place to shew the mischiefs, noysomnesse, blasphemies and cosonage, that they carie with them: and to prayse *Chilon* the *Lacedemonian*, who returned from *Corinth* without deliuering what he had in charge, because he found the gouernors playing at dice. And it were very requisite that the good ordinaunces, which are made therefore were well obserued. The which *Alphonse* forbad to those in his court, and to all his subiectes, not permitting them to playe vnder a great forfaiture. And in *Turkie* he was noted of great infamie, which played for money, and greuous paines are appointed, if he returne to it againe. Sundrye haue written that King *Cyrus* to punish them of *Sardes*, commanded them to passe away their time in playes and banquets, therby to render them lesse men and keepe the from rebellion. It were very requisite that all playing at chance and hazard were banished out of *France*, as well in deed, as they are by the edictes, by the lawe *Martia*, & sundry other. Euery man may see how many young gentlemen haue beene cleane vndon by playing at cardes and dice, by gluttonie, drunkennesse, whordome, expences, and excesse, which proceede thereof. I will not for all that mislike honest pastime, and yet we ought to be sorrie with *Apelles*, if we scape a day without drawing a line, or with *Cato* the Censor, if through negligence we haue neyther done nor learned any thing that is good, and at night call all our actions to account, and see what losse we haue made of the time, which is so precious, and not able to be againe recouered. And in a good beginning we ought to perseuer without loosing courage. And forasmuch as meere leasure is the cause of disorders, and little honest thoughtes we ought not to spend one bare houre in vaine. Many haue counselled youth to exercise themselues in Musicke, to employ their time in those harmonies, which stirre vp to commendable operations and moral vertues, tempering desires, greedinesse, and sorrowes, for so much as rimes & melodies consist in certaine proportions and concords of the voyce. And so long as this pleasure without wantonnesse allureth them, they loose the occasion of deuising any lesse honest sport, according to *Plato* his opinion, the seconde of his lawes and eight of his commonwealth, and *Aristotle* in his *Politiques lib. 8. 3. 5. & 7.* This moued *Architas* to inuent a certaine musickall instrument, to stay the running wit of children. I could here extoll *Cnrimus*, *Diocletian*, *Lucullus*, and sundry other, who retyred themselues into a little small farme to the ploughe. And *Cicinnatus*, who after he had giuen ouer his Dictatorshippe, returned to his plough, as did

*Alphonse.**Turkie.**Cyrus.*

Young gentlemen vndon by play.

Honest pastime allowed.

*Musicke.**Architas.*  
Ment a ng  
ouer, publick  
charge to  
line privately

## OF TRVTH AND LYING.

did *Attilius Calatinus*, *Attilius Regulus*, and sundrye other, who contented themselues with the labour of the field, despising all honours. The which in my opinion moued *Plinie* to write that the grounde tooke pleasure in being ploughed by Emperours. Wantonneſſe, and daintineſſe breedeth vexation of minde, strange faſhions, and choler: whereas facilitie of manners, maketh one content with what he hath in hande, and to ſeek nothing too exquisite or ſuperfluous. I am of opinion that the manner which the *Egyptians* helde, and long time obſerued, in carrying vp and downe the hall at feaſtes, a dried anatomic of a dead mans bodie, and ſhewing it vnto the companie, thereby admoniſhing men to remember that in ſhort time they ſhould be a like, was to make men more ſober and temperate. And ſundry before time haue written that the diſeaſes of the body be not to be feared ſo as the ſoule be ſounde, the health whereof conſiſteth in the good temperature of powers couragious or wrathfull, coueting and reaſonable, ſhe being the reaſonable miſtreſſe, and bridling the two other, as two furious and vnbroken coltes. For as wee are curious to preſerue the health of our bodie, through the receites which are giuen and preſcribed vnto vs by Phiſitians or experience, and ſo abſtayne from meates and exceſſe, which may offende or alter the ſame, it is more required at our handes to remayne in the trueth, and to haue a greater deſire and care to preſerue the health of our ſoules, diligently obſeruing all the rules which God the ſoueraigne Phiſitian of all preſcribeth vnto vs: and taking great heede on the other ſide that we ſhunne and auoyde whatſoener he hath forbidden. And if we be carefull to ſeek out, thoſe remedies which nature, art, and experience preſent vnto vs to preſerue the health of our bodie, much more ought wee to drawe, and ſucke out of the holy ſcriptures and hiſtories, that which formeth, dreſſeth, teacheth, aduiſeth, reformeth and healeth the moſt noble and excellent part of vs, which prepareth and ſtrengtheneth vs at all aſſayes, to receiue and carie with great contentment & hope, (God aſſiſting) whatſoever may befall vnto vs in this life.

Maner of the  
Egyptians.

Temperature  
of the ſoule.

The health  
of the ſoule.

## CHAP. XLVII.

*What we ought to iudge of certaine examples of lying.*



## POLITIQUE DISCOVRSES



We haue before recited the *maxime* which *Plysses* in *Sophocles* would teach the sonne of *Achilles*, as a matter very necessarie, neuer to bee ashamed to lye when a man may reape profit thereby: as also we put in vre what *Plato* permitted to Magistrates and Phisitians to lye, so some other benefit mought be reaped: for the scriptures, and Doctors of the Church, forbid all kinde of lying as well to great as to small. And none ought to saue his corporall life, to loose his spirituall. And such helpe as we ought to minister vnto our neighbour, ought to be without offence to God, & by iust, vpright and honest means. A man must not in like sort doe euill in hope of good. And as touching that kinde of lying which is called ioyfull or offycious, it discouereth it selfe easely, & doth no great harme. Now to satisfie what may be obiected of the ly which the midwiues of the *Hebrewes* made, and of *Rahab* which hid the spies of the children of *Israell*, of *Iacob* which saide he was *Esau*, and of other places which seeme to derogate from the truth, *S. Augustine* sayth, that as touching the midwiues we ought not so much to respect the lie, as the fayth which they had in God, and the affection and mercie which they shewed vnto the children of *Israell*. In the rest wee are to consider the will of God, and that they haue bene moued thorough the holy Ghost, to foretell like Prophets, what God had ordayned for his glory. And when he willet a thing, then is sinne cleane excluded: and what may seeme vnto men most vniust, is in respect of our soueraine Lorde most iust. *Constance* the father of *Constantine* the great, made proclamaton that all Christians should giue ouer their offyces, and lyuing, which the good did and went from the court, but such as were but in name, gaue ouer their religion. The sayde Emperour shortly after, caused all those to be called home agayne which were departed, and droue away the rest, saying that if they were not faythfull to God, they would not be to his seruice. The like was doone by *Iohn*, who after he had summoned all the Priests of *Baal*, as though he would reestablishe their idolatrie, put them all to the edge of the sworde, and made a iakes of their temple. Yet ceased he not to worship the golden calves. We ought then to admire the sayinges and deedes of great personages and not to imitate them in what is not conformable to the rule which God hath prescribed, or wherein they shall sayle like men, and to followe the counsell giuen vnto vs by *S. Paul* to trie all things and holde that which is good.

All manner  
of lying for  
bidden of  
god.  
Lying ioy-  
full or offi-  
cus.

The Lye  
vvhich the  
midwiues of  
the hebrewes  
made.

2. King 10. 25

1. Thes. 5. 21.

## OF TRUTH AND LYING.

## CHAP. XLVIII.

*Of the meanes how to render a nation true and happie, and of the bringing  
vp of youth.*



Albeit that sundry of those meanes, may bee perceiued by that which we haue before touched, yet by reason of their importance & to be meete with sundry inconueniences which happen, I thought good to set forth more at large, howe the very fountayne of all trueth, godlines, bountie, iustice, pollicy, and vertue, proceedeth fro a naturall good, and that thorough the carelesnes of heads & Magistrates, guiding their affayres by hazard without any foresight, & according to the humor of me which in all time haue halted in their dutie, youth neuer hauing receiued good bringing vp, corruption hath in euery place mightely increased. For as *Isocrates* wrote in his *Areopagiticks*, it is not great reuenewes nor riches, nor lawes & ordinances which make a citie quiet and happie, but the good nourture of youth; which being ill brought vp maketh no account of lawes, and contrariwise becometh very obedient vnto Magistrates, & giueth it selfe to all kind of vertue, if betime it receiue a good impression. It were also very requisite to cause lawes to be straightly obserued; but in vaine do me make lawes as *Aristotle* in his *Politicks* said, if youth be not brought vp in good manners, and nourished therein. And *Plato* in the 4. of his commonwealth was of opinion, that it had no great neede of lawes, by reason of the good discipline in which his citizens had bene nourished, as such as without lawes were able to gouerne themselves as they ought. And in his *Politiques* and bookes of lawes, he attributeth all the disorder of a countrey or citie, to the multitude of lawes and so often change of them, and all delights to lewde bringing vp, & sheweth that the principal scope of a good establisher or reformer of a commonwealth, ought to be in causing youth to be well brought vp & instructed: & to the end it mought be more capable of good discipline, it is required that the fathers and mothers should be sober, moderate, and quietly minded: that when children are borne, they should sucke their owne mothers breastes, to be sure that they should not be nourished in delights

Bringing vp  
of youth of  
vvhhat impor-  
tance.

Good lawes  
straightly to  
be obserued.  
L. 3. c. 6

Nourture &  
bringing vp  
of children.

## POLITIQUE DISCOURSES

nor idlenesse, and in playing might fashion themselves to vertue. He would also that whatsoever might breed happines, were engraven through good nourture in the maners & hearts of men to remaine there all their life as a good impression: because that while they are young, they haue more neede to be well looked vnto & diligently taken heed of, then any other kind of beasts. And it is more meete that care shalbe taken hereof, then of getting or preserving of wealth, or enclosing our parks, or gardens, with walls, or hedges. And there is no doubt, as *S. Ierom* and other ancient doctors haue written, that the cause which moued the most part of such, as heretofore founded Churches, Prebends, & Colleges was chiefly for to bring vp youth in learning, & to render the more capable to serue God & the comonwelth, and the better to imprint in the feare of God which is the beginning of all wisdom, & which formeth the mind to the true mould of truth & vertue, and carieth it far off from vice, foolish fashions, & lewde companies, whence there is always caried away, some botch & stayne of the infection of their wickednes. And by the ordinance of the three estates in all Cathedrall and collegiall Churches of this Realme, the reuenew of one prebend, is still allotted to a scholemaster. For that according vnto the saying of *Plato*, when youth in the beginning hath bin wel taught, then is the nauigation & voyage of this world happier, and all the life after is accompanied with contentment, felicitie, & good hope, and such as haue bin well nourished & brought vp, become for the most part very moderate & temperate & the old prouerbe auereth that nourture passeth nature. The which *Licurgus* shewed by the nourishing of 2. dogges, the one to the field, the other to the kitchen: & if one sowe good corne in haruest he shall reape the like. *Themistocles* was wont to say, that colts & fierce beasts became tame through discipline. And it is manifest that the *Almanes* and sundry other nations which were meruelous barbarous, as we reade in *Cesar* and *Tacitus*, became more meeke and industrious by better education. And some haue written that at *Rome* in auncient time, it was ordayned that children for the first fault should be tolde of it, for the seconde punished, for the third hanged, and the father banished. And *Plato* was alwayes of opinion, that enourmious vices proceeded more from a generous nature corrupted, then from vilitie, or low estate. And the first thing which ought to be beaten into youth, is to loue honour, to feare God and to obey his will, to make no account of the bricke goods of fortune, but of the eternall and spirituall and

of

The foundation of churches prebends and colleges

Good bringing vp of children maketh them moderate and temperate.

Punishments of childrens faults at Rome.



## OF TRUTH AND LYING.

of vertue; to set before their eyes the examples and praises of vertuous personages, and the blames and miseries of the lewde and wicked, to the ende they may become wise by others harmes, and detest all vice and euill companie, receiuing correction at the handes of euery one, without presuminge ought of themselues, shunning wantonnesse and delightes, neither speaking nor beleeuing too lightly, not beeing to obstinate, harde, stubborne, cholericke, impatient, nor vnconuerfable. Saint *Ierome* writing to *Ne-  
potian*, thought that all poore scholers, and such as had will to serue the common wealth or the church, were to bee nourished with the tenthes. Wee see in *Daniel*, the care which was had to the bringing vp of youth. And *Strabo* in his *Geographie*, shewed sundry examples of the *Indians* and *Persians*, for the eschewing of that vice of ignorance, whereof wee haue before entreated, as *Moyse* complained, and *Iosephus*. And the ordinance of the Emperours is set downe in the eleuenth of the *Code*. It falleth out oftentimes, that the wicked abhorre the remembrance of their fathers and mothers, when thorough their damnable libertie, wanton pleasures, lasciuiousnesse, fond collinges, and euil examples they haue beene lead awaye; whereas contrariwise the well nourished, giue thanks vnto them which haue beene the occasion of their so great good. And *Salomon* affirmeth, that *A wise sonne maketh a glad father, but a foolish sonne is a heauinesse vnto his mother*. The wise *Crates* was wont to saye, that if it were possible for him he would climme vp to the toppe of the citie, and crye alowde: O men, whither doe you carrie your selues thus headlonge, that take what care you can to heape vp wealth, and yet make small account of those to whome you are to leaue it, as caring more for the doublet or shewe, then the bodie or foote. The same *Salomon* in his prouerbes saith, that wisedome cryeth thoroughout. To this purpose, the contentes of an Epistle written by *Xenophon* to *Crito*, seemeth worthie of marking. Knowe ye that *Socrates* hath often told vs, that such as leaue great riches to their children, without seeing them brought vp well and honestly, are like vnto such as giue much prouender vnto young horses, but neuer breake them at all: for so they waxe fat, but vnprofitable. The praise of an horse consisteth not in the fashion of his bodie, but in his seruice and dexteritie. They also are in as great an error, which buy heritages for their children which set little by them; because they will esteeme of the wealth, but despise them, wheras there is a great deale more reason that the gar-

Poore schoolers nourished vwith tenthes.  
*Dan. 1. 5.*

*Deut. 25.*  
*L. 2. c. 6.*  
*L. 2. de stud. littera.*

The principal care vwhich parents ought to haue ouer their children

## POLITIQUE DISCOURSES

Knowledge and vertue  
a more sure  
inheritance  
then riches.

Phocion.

Stilpon.

dien should be better liked then the possession. He then which maketh his sonne worthie to be had in estimation, hath don much for him although he leaue him but litle wealth. For it is the vnderstanding which maketh euery thing seeme great or small, because that whatsoener the wel brought vp possesseth, is moderate & sufficient, but vnto the euil nurtured it is verie litle. Leauē no more then vnto thy children, then verie necessitie requireth: for they shal verie much esteem that which is sufficient, if thou hast wel brought them vp: and if they be ignorant, then wil they haue lesse care, feare, and occasion to do euil. The which *Phocion* practised, refusing the presents of *Alexander* as *Plutarque* writeth. Let vs then consider that knowledge is not laid open to fortune as are riches, the which are verie often possessed by the wicked: nor mutable as glorie: nor cometh by discent, as nobilitie: nor of smal lasting as beautie: nor changeable as health: nor decayeth & diminisheth as strength: but encreaseth with time, & is not vanquished by warre, as *Stilpon* tolde *K. Demetrius*. And the *Laconien* scholemaster, answered verie well, that he would make the noble gentleman which was his pupil, to sport himself in things honest, iust & true: and to be offended at vn-honest, vniust, & lyes. For maners being through discipline well composed within, are the verie fountaine, whence al contentment proceedeth.

Good example to be shewed to children.

Lessons to youth.

And children are by custome trayned into the waye of vertue. And the *Pithagoriens* lesson seemeth vnto mee to bee very wise, Choose the best way, custome shal make it agreeable, & pleasant vnto thee. The *Romanes* had a good custome, to place their children with those whom they would haue them to imitate, And in *France*, there is great account made of one which hath bin brought vp as a page to some valiant and wise gentleman. *Cirrus* in the end of the 7. booke of *Xenophon*, desireth euery man to giue a good example to children, because if they see no vncomlines, they shalbe enforced to follow goodnes, and vertue, & be fit for al things. A King of *Sparta* answered him wisely, which asked what children ought to learne; That said he, which they ought to doe when they are men: he told another, that they were to learne to knowe how to obey & to commaund. We must then more studie to fil the vnderstanding then the memorie, not onely to haue a care to besprinkle the soule with knowledge, but to make it grow perfect, and learne by studie, not of the tongues, but of wisdome, courage, and resolution, to auoide the baytes of pleasure, and to throwe downe with an inuincible

## OF TRUTH AND LYING.

vincible courage the threatens of Fortune and death, to be sounde and short in discourse, to render themselves, and quite their force to trueth, as soone as they shall perceiue it, without being too stubborne, that their conscience, sinceritie, and vertue, be manifested in their wordes and deedes, that in companie they cast their eyes rounde about, and in themselves controll the manners of eche one, to followe the good and contemne the wicked. And they ought not to let one worde or sentence fall to ground, without putting it in their tables, to make their profite thereof, as Bees drawe honye out of sundry flowers, so learning the discourse of Philosophie, they shall cleare the tempestes of Fortune. They must also take away strangenes and partialitie, enimies to societie, and apply the supple bodies to all kinde of fashions, customes & companies, to bee able to doe all thinges, but louing to doe but what is good. And if they goe to the warre, to feare nothing but God, and an euil renowne. To learne to combate with the enemy, and aboue all things to obey their head, as *Cesar* in his commentaries desired the French to doe. To accustome themselves to endure paine, colde and heate, to lye harde, to assault well, and to keepe a forte. The cheefe care which Kinges and gouernours ought to take, is of the honour of God, and maintainance of his Church, and nexte of pollicie and iustice, followinge the les-son of our Sauour, in seekinge the kingdome of God, and then whatsoever is necessarye for them shall bee given vnto them. Nowe the kingdome of God is the Church of the faithfull, the seede whereof is youth, which is consecrated to God thorough baptisme, vnder the Church. Then this seede ought to bee well husbanded, and kept from weedes, which might choake it, that the eares may bee gathered full of graine.

It is an olde saying, that hee which hath begunne well, hath halfe ended. The beginning is in the first youth, whence the good Bourgeses, Magistrates and gouernours doe spring. And there is greate aduancement and hope to bee looked for in that place, where youth is well brought vppe in godlynesse, and honestie. For this cause *Aristotle* in the ende of the sequenth of his Politiques, would haue them turne their eyes and eares, from all iniuries, fowle and vndecent actions, and communication. And the more that we see all thinges to impayre, good manners subuerted, wickednesse, couetousnesse, ignoraunce, and vniustice, not by stealth, but publickely, and without shame to

Youth going  
to vvarres.

Com. 6.

The begin-  
ning is cheefe-  
ly and princi-  
pally to be  
considered.

runne



## POLITIQUE DISCOURSES

runne their course, of which our predeceffours greatly complained, and wee complaine of at this daye, and it is verie likely, that they which come after vs shall rewe it: the more regarde ought we to haue, that the nurserie of our posteritie, which is the youth, may be taught to liue soberly, and iustly, & not so much to speake well as to liue well: to the ende that what the vessel beeing newe hath once beene seasoned with, it may long keepe the sent thereof, as *Horace* writeth. And there is no doubt, but that man being desirous to knowe, and encline to vertue from his birth, if by a good guyde he bee vntill the last yeare of his adolescencie kepte and defended from the snares, which the delightes of senses and pleasures drawe with them, his vnderstanding beeing once fortified thorough good instructions, shall after of himselfe bee so well rooted in the loue of knowledge, vertue, and the feare of God, that it shalbee verie harde euer after to withdrawe him. The which was the cause that the *Lacedaemonians* answered *Antipater*, that they would rather dye then giue him their children whiche hee demaunded for hostages, so great account made they of their education. This felicitie and happinesse, as *Aristotle* sheweth in the ende of his *Ethickes*, dependeth principallie of the grace of God, of a good reformation, of the liberalitie, magnificence, bountie, and courtesie of Princes, which heereby prouoke, and pricke forwarde the aduancement of Artes, and of good wittes; as contrariwise they languish, and cleane decaye, thorough the ignorance, enuie, couetousnesse, tyrannie, and stubbernesse of such as gouerne, and thorough great disorder, and corruption. I haue before touched the inconueniences and mischiefes which happen in *France*, by reason that the nobilitie is not trayned vp in learning: And not without cause the greate King *Francis* said, that it greatly grieved him that the gentlemen of his Realme, gaue themselves no more to studie, and learning, to the ende he mought haue provided for them the cheefe offices of the long robe; thinking that thereby hee shoulde haue been better serued, both in his gouernmentes and warres. And that great Capitaine *Bayart*, answered him that asked him the difference betweene a learned man and an ignorant: as much as betweene a Phisition and a patient, a liue man, and one dead. *Aristippus* answered likewise, sende them into a farre countrey, and then you shall knowe, and there is nothing but knowledge which causeth a man to bee esteemed.

Adolescencie  
is from 13.  
to 21. years.

K Francis

Bayart.

Aristippus.

And

## OF TRVTH AND LYING.

And the oracle given vnto the *Greeks*, of the doubling of the house, was interpreted by the wise men, that it was ment thereby, that they should leaue armes, and conuerse with the Muses and learning, which would mollifie their passions and driue away ignorance, and procure courage and good counsell: as *Agessilaw* maintained, that the lawes of *Lycurgus* bread a contempt of pleasures. To accustome youth in like sorte to followe vertue, to brydle passions and choler, to shunne vice, and lying, to enter into consideration how good and vertuous personages haue in all times behaved themselues, to remember the harmes happened to the wicked, and the blessings and honours which haue accompanied the good, bredeth a great quiet al the life long, because such a custom hath a maruailous efficacie, in aduancing of a man: And betimes is the iudgement that proceedeth from an euil custome to be corrected, the which in a vile nature doeth ofte by processe of time throwe downe and abase our mindes, and render vs contemptible. The which may be helped and amended through vertuous exercises. For if that resistance which reason maketh to the appetite of eating, and drinking, forceth verie often hunger, & thirst: much more easie shal it be for one to cut off couetousnes, ambition, pride, enuie, choler, curiositie, lying, and other vices, by refraining and abstaining from those things which he coueteth, so as in the end they shall al remaine cleane discomfited. To abstain also from pleasures which are permitted, is a good exercise to meete with such as are forbidden. I leaue here to declare howe much *France* was dishonored when as the *Polakes* made their entrie into *Paris* accompanied with the French gentlemen, who for the most parte were dome not able to speake or vnderstand Latine, and were rather brought vp to wear a rapiar be their syde, ryde a horse, danse, and playe at fense, then to haue skill in languages, and artes, with which the verie *Barbarians* in old time were adorned, honoured, & became more valiant in the warres. As *Alexander* and sundry other great Captaines and Princes haue confessed. Yea, him selfe grew extreme angry that *Aristotle* had published his *Metaphisicks*, because, (he said) he had rather a desire to passe all others in learning and knowledge, then in armes and force. And wee before haue noted, that he attributed all his victories, to what hee had learned of Philosophie. The Emperour *Antonin* the Philosopher, went himselfe to seeke out learned men in their owne houses, saying, that it verie well became a man, yea, though he were olde,

An embassage  
from Po'one  
to K. Henry 3

Alexander.

## POLITIQUE DISCOURSES

to learne what hee was ignorant of. The which *Cato* and other of our lawyers haue affirmed. And *Paulus Iunius* writeth of *Charles* the fifth, that his schoolemaster *Adrian*, who since was Pope, did with verie greate cause often times foretell him, that hee woulde greatly repent that in his youth hee had not learned the Latine tongue. For it is verie requisite that youth be brought vp in that parte of learning which is called humanitie; because that without the discipline thereof, the worlde shoulde line but brutishly. And that it bee accustomed to make account of lawes and superiours, and to keepe a straight discipline in the manner of life, which it chooseth, be it in warre, and defence of their countrie. And a man followeth all his life longe his first addressinge in his youth. As if a tree blossome not in the spring, it will hardly beare fruit in the Autumne. The which ought to stirre parents to chastise their children, and to make them to bee diligently taught, and not to pamper them. As *Plinie* writeth of Apes which choak their little ones in imbrasing them too harde. And wee ought greatly to weigh the saying of *Origen*, that the sinnes which the cuill nurtured, and vnchastised children commit, shalbee layde to the fathers charge, as it is sayde in *Samuel* of *Ely*. And if it be written of *Xenocrates*, that his auditours of dissolute became temperate and modest, what fruite are wee to thinke that youth will beare, through the sweetenesse, and benignitie of the Muses? That is through the knowledge of learning, which as *Plutarque* writeth in the life of *Sertorius*, causeth them to tame and sweeten their nature which before was wylde and sauage, holdinge the meane by the compasse of reason, and reiectinge the extreame.

And *Lycurgus* the lawgiver sayde, that hee neuer vsed to set downe his lawes in writinge, because such as had beene well nourished, woulde approoue, and followe whatsoeuer were moste expedient for the time. Which was the cause of the lawes so muche commended by *Diodorus*, that children shoulde bee brought vp in learninge, at the publicke expense.

The effects of  
good educa-  
tion.

To bee shorte, good bringing vp of youth, maketh it to bee true, constant and ioyfull. For hauing a good conscience, true comforte, and resolution, which sweeteneth all the bitterness of this life, and knowinge the causes why God hath alwayes beene accustomed to punish his, maketh them carrie all thinges cheerefully, not doubtinge, but that hee loueth, and hath a fatherly care ouer them. So doe they repose themselues vppon the



## OF TRUTH AND LYING.

the assurance of this good will, and endeavour to obey him, and dye with a good hope, acquiting them selues of their duetie.

Sundrie haue greatly commended the lawes of the *Lydcs*, because they depriued such children as were not vertuous from their inheritance; which caused them to correcte their naughtie inclinations, and to shunne vice: as also they had certaine officers in sundrye prouinces, which tooke care of youth, and punished the parentes which did not well bringe vp their children. And for as much as it is a great happinesse vnto a countrey, when the Prince hath beene well instructed: *Plato* in his *Alcibiades*, and *Xenophon* doe write, that out of the whole realme of *Persia*, were foure moste sufficient men chosen to bringe vp the Kinges children: the one in learninge: the seconde, to teache them all their life to bee true: the thirde, to instruct them to commaunde their passions, and not to addicte themselues to pleasures; the fourth, to make them hardie, and couragious. Wee ought to make our profite of the lamentation, which the Prophet *Baruche* made, in that *she young sought after wisdom vpon the earth, and became expounders of fables, and knewe not the waye of wisdom, which was the cause of their destruction.*

Layres of  
the *Lydcs*.

The children  
of the kings  
of *Persia*.

*Baruc.* 1. 23.

*Psal.* 119. 20.

*1. Cor.* 9. 24.

*Eccles.* 1. 23.

*Jer.* 1. 27.

*Dauid* also founde no meanes for a young man to redresse his waye, but in takinge heede thereto, according to Gods worde. The Apostle admonished *Timothie*, to flye from the lustes of youth: and to humble the fleshe to the spirite, to the ende no aduantage bee giuen vnto the enemie, which will bee an euill token for the rest of the course which is to bee runne all our life longe. And *Saint Peter* commaundeth young men to bee wise, modest and humble. *Saint Paul* ioyneeth shamefastnesse and grauitie, of which hee desireth *Titus* to bee the patrone. And *Ecclesiastes* willeth them to giue no eare vnto the enchauntrice for feare of beeing surprisid. And as wee haue before mentioned, offices and riches which are lefte vnto children, are sometime the verie cause of their destruction, except the knowledge and feare of God bee imprinted within them. For this cause *Ecclesiastes* writeth: Remember thy Creator in the dayes of thy youth, whiles the euill dayes come not. And *Jeremiab* in his Lamentations sayeth: It is good for a man that he beare the yoke in his youth, because young men become vnrueley, except they be helde short.

God also sayd of *Abraham*: I know that hee wil command his sonnes,

and

## POLITIQUE DISCOURSES

Deut. 4. 10.

Great happi-  
nes depen-  
deth of  
education.

and his householde after him, that they keepe the way of the Lord to do righteousnes, and iudgement. And in Deuteromie: I will cause them heare my wordes, that they may learne to feare mee all the dayes that they shal liue vpon the earth, and that they may teache their children. And euery Christian is commaunded to followe al things that are honest towards al men, and to auoide all apparances of euil, referring all to the glorie of God, and betimes to accustome himselfe thereunto, to the end that more easily he may broke the stormes of this life, and without any trouble wade out of all businesse. And to this ende is euery man to beseeche at Gods handes, that hee will lighten him through his word, and bend his hart therein to obey him. From this good education, proceedeth great happines, obedience to God, their King, and superiors, choyse of vertuous men, without money, rewardes, or offices, and euery man perfourmeth his dutie the better in that vocation to which he is called, and followeth other lessons and reformatiōs, noted at large before.

## CHAP. XLIX.

*Of certaine points which might be added to this discourse.*

An argument  
ample and  
fertile.

Sophistrie.

Mariage.

His matter which we haue vndertaken to discourse of, is so frutefull and ample, that I were able to heap fundrie Chapters one vpon another, containing summarily what the office of Kings, Prelates, Clergie, Captaines, soldiars, merchants, and artificers, maisters, seruants, fathers, children, Iudges, counsellors, & practisers at the law is, therein to discouer the abuse and periurie, which is vsed in this time. There were also verie great meanes to dilate at large, of the inconuenience which sophistrie bringeth, the which the lawiers terme cauilling, when from trueth, through some alteration, the disputation is brought to that which is most euidently false. In old time it was terribly detested; for it corrupted all artes and disciplines, and bread fundrie heresies, and false opinions. I were able likewise to set downe, howe many cosin themselues, which in mariage respect more the wealth and beautie, then modestie, & good education of a mayde: and are not so much husbādes vnto their wiues, as slaues vnto their wealth, for which they abandon that commaundement and authoritie, which God and all lawes haue afoorded

## OF TRUTH AND LYING.

aforded vnto them ouer their wiues, ouer whome they ought to rule, not as the lorde ouer his seruant, but as our Lorde and sauiour Iesus Christ doeth ouer his Church, and the soule ouer the bodie, through a mutuall loue, and reciprocate affection wherewith he is tyed vnto it. And *Salomon* calleth the contract of marriage, the contract of God, as more excellent than any other. *Lycurgus*, *Solon*, and the twelue lawes ordained, that maydens should be marryed without dower, for the causes before specified. And some haue written of the *Egyptians*, that if any receiued money with his wife, he remained as a slaue vnto her. And in *Plautus* he which was cast in the teeth, that he had nothing with his wife, answered, that if euerie one would do like him, there would be better agreement and amitie among the citizens, and their wiues would honour them much more, and be lesse chargeable vnto them. *Strabo* commended the lawes of the *Maffiliens*, which forbad him which was richest, to giue with his daughter aboue one hundred crownes, and ten for her apparel and iewels. And it were verie requisite that the good lawes in *France* made to this ende mought be better obserued. And likewise as a matter depending hereunto, there were ministred verie great occasion of reprehending and detesting such as they terme tyers of pointes, which oppose themselues against that holie contract, and ordinance of God, and his commaundement, and are the cause of diuorces, enmities, whoredomes, and other euils, combating with the Maiestie of God, and damning themselues through a secret alliance which they make with *Sathan*. It were not also much out of the way, to shewe what a pernicious lye they incurre, which from the byrth of their daughter bring her vp so delicate, that shee is lesse fit to performe the part of a good houswife, and is alwayes more sickely, seruing rather as a picture or dead image, then fit to holde that place which shee ought. And to declare withall the great iniurie which weomen offer vnto their children, in denying that milke vnto them with which they were nourished within their wombe, with great paine and greefe, drying vp that holy fountaine of their breastes, giuen of God, to that ende, bannishing their children into the handes of a strange nource, often times a whore, drunke, pockie, and euill conditioned, of which the saide children sauour, all their life long, as wee see by experience too much. *Lampidius* writeth that *Titus* was subiect to sundrie diseases, by reason of his Nurce. And *Dion*, that *Caligula* was the more cruell, by the nature of his Nurce,

Q. and



## POLITIQUE DISCOVRSES

and that shee rubbed the end of her teat with bloud. And that *Tiberius* & sundrie other were giuen to wine, hauing bin weaned, with sops steeped in wine. The which we see in lambs nourished by goats, & in seeds & fruits which hold of the earth. I leaue al other reasons recited by *Aulus Gellius*. And for as much as an Embassadour sent from a Prince, is as his eye, his eare, & his tongue, & bindeth him by what he promiseth, it had not bin impertinent, to haue discoursed, how in choise to be made of him, his honestie, age, experience, integritie, learning, dexteritie, & grauitie ought to be considered: because by his carryage of himself, & traine, strangers do oftē time iudge of the whole nation, as if he had bin chosen out of the moste excellent. And it were verie conuenient to send with him some nūber of yong gētleme wel brought vp, to make them capable of the like charges, & to learn the passages, fashions, alliances & maners of the countrie, & to fyle & polliish their own brayne, with strangers. I coulde also describe the inconueniences which arise by Masques, which disguise both the bodie & minde, & causeth great impudencie, the verie cause of so many lies, & vncomly speeches, & of the execution of so great wickednes. *S. Ciprian* entreating of the apparell of virgins, alleageth to this purpose the exāple of *Iudges*, who whē he saw *Thamar*, iudged her a whore, for she had couered her face.

And God in *Zephaniab* threateneth, that he will visit the Princes, and the Kings children, and all such as are clothed with strange apparel. And it was forbidden to men to weare weomens garments, & to women to wear mens. And an account must be rendred of euery idle word. And as *S. Paul* alleaged of *Alexander*: euil wordes corrupt good manners. The which moued sundry wel gouerned common wealths to forbid masques vpon great paines, & in England, of death. It had bin no ways impertinent to haue shewed how much Princes haue abused themselves, rather in taking care, & giuing themselves to conquer cities & countries, & make great buildings, then to preserue & wel gouerne what they haue already gotten, and to maintaine those houses, which haue beene left vnto them verie commodious.

As *Augustus* the Emperour greatly wondered, to see that *Alexander* did not esteeme it so great a matter and honour to gouerne wel an Empire, already conquered & left, as to conquer a greates countrie, and preferre necessarie and profitable expenses before voluptuous. According to the disposition of the law likewise, the legacie, or gifte that is appointed for to be employed about a newe buylding, ought to be conuerted to the repairing and amending of the olde,

Tiberius.

Ambassadors

Masques.

Gen. 38. 15

A greater  
matter to pre-  
serue what  
is gotten, than  
to get.

## OF TRVTH AND LYING.

olde, in the latter lawe *D. de operibus publ. l. decuriones de administ. re. ad ciu. pert.* I mought also speake, howe Idolatrie & the gods of the Pagan, first began, and how they were left, according vnto the prophesie of Ieremie, that *The gods which haue not made the heauens and the earth shall perishe*. I coulde also blame the condition of hucksters, & sellers by retayl, in that as *Cicero* writeth, they gain nothing except they lye, which was before confirmed by *Ecclesiasticus*. I mought also amplifie, howe deeply they lye, which liue wickedly, dishonor and periure themselues, that they may leaue their heires riche, which often times are such as loue them not. The dissolutenesse which is too much spread throughout *France*, woulde haue required a discourse vpon the law, which was made to forbid Tauernes, and playing at dyce and cardes, considering the inconueniences which daily happen thereby, and that in *Turkie* all playe is punished by infamie, & great penalties, as *Cuspinien* writeth. One might also shew how much they deceiue themselues, which couet to come to extreme old age, because that the long life is not the better, but the more vertuous. And as it is written in the book of wisdom: *the honorable age is not that which is of long time, neither that which is measured by the number of yeres, but wisdom is the gray haire, & an vndefiled life is the old age*. And many haue esteemed them most happy which haue changed this miserable life, with an immortal, before such time as the discōmodities & wearisomnes of old age hath crept vpon them. And besides the assured testimonie which we haue out of the holie scriptures. *Aristotle* wrote that when *Sil. nus* was taken he saide, the condition of dead men was better then of the liuing. And *Pliny* after that he had in the beginning of his seuenth booke, shewed at large the miseries of mē, concluded that nature gaue nothing better then a short life. Notwithstanding, to the faithfull, no estate of liuing cōmeth amisse, since they wholly refer themselues to the wil of God, & taketh euery thing in good part, as a blessing proceedinge from his hand. We mought also shew how pernitioussly, they lye, which clippe, washe and delaye coyne, as the Poet *Dante* called *Philip* the fayre, a falsifier of coyne, because by reason of his afayres hee was constrayned to delaye his siluer. And very wisely did the Emperour *Tacitus* forbid the mingling of mettalles in his coyne, where there ought to be a correspondance and proportion betwene the gold and siluer or other metall: in which now a dayes sundry pernitiuous faults are committed. Consequently, I could describe the vanitie of alquemie, which hath empouerished those

*Eccles. 1. 16.*  
Misers.

Tauernes and  
play.

effire of  
olde age

*Sil. nus*

pliny

## POLITIQUE DISCOURSES

which haue vsed it, and turned the golde which they haue put ther-  
to into smoke, whereof we dayly see but too many examples: the  
which gaue occasion to *Domitian*, to cause all the booke to be bur-  
ned, which he was able to finde out. I could also set forth the fault  
Dreames, which they commit, who put too much trust in dreames, accor-  
ding as *Ecclesiasticus* hath written, that *Dreames haue deceived many,*  
and they haue sayled which haue put their trust therein. And *Lucian* in the  
citie of sleepe which he describeth, in which dreams do dwell, saith  
that they are all cosenners and lyers. It were also a very large mat-  
ter to write of, to shewe howe, albeit that blinde men choose some  
one to leade them, yet an infinite number of persons, which haue  
their iudgement and wit blinded, and goe groping at all their bu-  
sinesse, & wandering, without knowing the way which they ought  
to holde, doe not for all that seeke ether counsell or guide, and are  
meruelously polluted with the same fault which they finde in an o-  
ther, and in their owne ignorance become Censors ouer other  
mens manners. It were not likewise vnprofitable to declare howe  
daungerous a matter superstition is, the which is so fruitfull that  
of one error or lye, it engendreth a great number, and thorough a  
kinde of sleight, simplicitie, or false apparence, it cleane chooketh  
the truth, and is for this cause termed in the holy scripture, whore-  
dome, and adulterie, violating the promise which we haue before  
made vnto God. We might likewise extoll the saintes in all ages,  
Saints, which haue taken paines to maintayne the truth agaynst lying, and  
to make a register of all vertues and abuses which are committed.  
I could likewise enlarge sundrye Chapters, in shewing howe daun-  
gerously they doe lye, who after so many examples, and experien-  
ces, ruynes, defacings, desolations and mischiefs happened in  
*Fraunce*, desire for all that, that men would yet the fifth time cast  
themselues hedlong into a ciuill warre, couering their passion with  
a cloake of religion, which is settled in the vnderstanding the which  
can not be gayned, but thorough a perswasion founded vpon the  
Ciuill war- holy and canonicall scriptures, and not by violence or constraynt,  
res. as Saint *Augustine* in sundrie places, and other auncient fathers  
haue maintayned. And the warre which is not necessarily vnder-  
taken, is an enimie to religion, iustice, order, reformation, and  
good manners: and as the Emperour *Iustinian* writeth, it carrieth  
great greefe to euerie good man, it is brutish, dissolute, and with-  
out all ho, especiall, the ciuill, which is miserable, and moste per-  
nitious, as well in regarde of the victors, as of the vanquished, as

Cicero



## OF TRVTH AND LYING.

Cicero affirmeth in sundry places : and in his *Philippiques* he adiudgeth him which desireth it to be a most detestable citizen . It were not also a matter much different from that which we now discourse of, if I should set downe the opinion of *Plinie*, which affirmeth that there are *no lyes more dearely solde, nor more daungerous then those of the Phisicians, who learne to the perill of the patient and murther without being punished* : and that there was neuer anye vocation founde, in which there was more daunger or cosinge : albeit that their ignorance and error, whatsoeuer he sayde, *Pliny* sayd, ought by the very law to be punished. *lib. 7. c. seq. ad legem aquil. l. illicitas. sicuti de offic. prap. l. si quis, Celsus locasti. l. quod nerua depositi.* Sundry haue iustly complained, that the greatest parte of Phisicians haue no skill at all in suche simples, and minerall matters as they haue neede of, but truste vnto Apothecaries as vnskilfull as them selues, which giue a *quis for quo*, and engender diseases, the which ought to giue occasion to haue them rigorously and exactly looked vnto, and to haue their drugues and spices, to be often ouer looked, by such as are skilfull therein. And if the said Phisicians and Apothecaries, were well practised (as it is very requisite) in the knowledge of such simples, as God hath abundantly bestowed thorough out this realm, and which are proper to our nature, we should haue no need to fetch drougues from the infidels and *Barbarians*, in a contrary climate to our owne. We mought also take occasion here with great profite to declare, how farre they swarue from the truth, which mislike the assemblinge of a generall or nationall councell, or of the generall estates of a realme, the onely meanes inuented by oure ancestours, to meete with the corruptions and disorders, which crept as well into the Church as into place of iustice, and al other vocations, and to heare the complaintes of euery one, to apply remedy thereto, and make necessary prouision for the same, to the ende the euill which grewe might be cut off, and good ordinaunces reuiued and kept, and corrupt doctrine and maners reformed, which is a soueraine medicine for kinges and all other sorte of people. I coulde also declare how pernicious a matter dispaire is, and how contrary to the truth, and handle the meanes which keepeth vs from it : and also how much the lying of such as are too suspitious is to be detested, which often tymes engendereth curiositie, backbitinge, vnquietnesse, factions, ielousies, and other mischiefes . And further how vncertaine a prooffe that is which is drawne out by torture, because

L. 29.  
Phisicians.Pliny's  
error.Simples.  
ApothecariesThe assembly  
of a councell  
or estate.

Despaire.

Suspition.

Torture.

## POLITIQUE DISCOURSES

that as *Publius Mimus* sayde, smart will constraine euen the very innocentes to lye. And *Vines* wryteth vppon *Saint Augustine* his booke, of the Citye of God, that if a man bee able to endure torture he will not tell truth, if he can not he will surely lye. The examples are in *Marcellin lib. 4.* and 29, and in *Valerius lib. 3. c. 3. & lib. 8. c. 4.* The which sundry Doctours vppon the law haue followed, and very many Iudges haue had experience of. It had not also beene very vnprofitable, to haue discoursed which opinion of the two were more true, either theirs which alowe weomens gouernement, in respect of their wisdom, and quicknesse of spirite, and of the lawes which confirme the same in sundry prouinces, (wherein I will by no meanes alow the opinion of *Bartolus*, and other Doctours, which deny that they are any wayes able to make lawes, vnder the colour for sooth that a lawe is defined to bee a counsell of wise men, hauing manye examples in *Plutarque lib. 6.* of the vertue of weomen, and else where to the contrary) or theirs which exclude them cleane thereof, and of all other ciuill affayres, for their infirmitie of counsell and weakenesse of iudgement, leauing them wholly in the perpetuall power of their husbandes, parentes, and curators, as *Cicero* wrote of the *Romanes*. I coulde also haue added a long chapter fit for this tyme, to confute the impietie of the Atheistes, and to shew euen by the verye auncient philosophers writings, that there is but one God, who thorough his bountye and wisdom is the Creator and guider of the worlde, and of whatsoeuer is contayned therein, that in the worlde he hath created man the image of the Creator, accordinge to his owne vnderstandinge, and the image of his creatures accordinge to his lyfe, sence, and moouing, mortall in what he holdeth of the likenesse of the creature, immortall in as much as he carryeth the image of his Creator in his soule: and that God will crowne and recompence good workes to the good and chastice the vitious and infidels with paynes eternall. The which almost all contemners of religion and *Epicures* haue beene constrayned to confesse, and in their owne conscience haue stooode conuicted thereof before their death. It had not beene much out of the waye, nor verye vnapt for this time, wherein there hath beene a freshe renewinge of the alliance, with the *Zurzers*, to set downe what were the most expedient, for as much as they are more nearelye bounde, by the latter then by the precedent alliances. And by the histories of the later warres,

men

The gouernment of weomen.  
*Bartolus* his opinion not to be follow'd.

Atheists.

Alliance of the *Zurzers*.

## OF TRVTH AND LYING.

men hath sufficiently knowne, the valor, succour, and militarie discipline which they haue obserued : and contrarywise, seene the excessiue expence, difficulties, and pensions that hath beene bestowed as well on publike, as particular, to bringe about the sayde alliance : that by the treatie of perpetuall peace they are bound to succour the kinge in his neede, and neuer ought to serue his enemies : that now the discipline is not such as in time past it hath beene, that thorough the great pensions, presentes, gold, and siluer of *France*, delicacie, and riches, they are much changed, and there is no doubt, but without makinge anye alliance, a man may now haue as many as he list to serue his turne, so as the crowne be in the hand, and the treasory well furnished. And not without cause did king *Lewis* 12. as well as other, find it strange to support the insolencie of such people, and to become as it were tributaries vnto them : albeit that then he had much more occasion to seeke them, then now, and they were far better then they are, hauing now more need of the helpe amity, & support of the king of *France*, then he hath of them. And the more fauour, and giftes a man bestoweth of them, the more do they couet, and lesse thanke do they cun him. And oftentimes those which receiue the greatest pensions are they which moste stubbornly oppose them selues, to what the kings embassadors shall demaunde, and their couetousnesse can be no more filled, then one that hath the dropsie can be kept from drinke. I coulde also amplifie a long chapter, how many men lye and are abused, as touching the felicitie of man : and shew that it cannot be founde in riches, which vanishe away, and are easily lost with sorow, and as *Salomon* sayth are gotten with trauaile, and possessed with feare and care. And that in glorye there is nothing but vanitye, and it easily vanisbeth awaye, as we haue before declared. As touching pleasure *Salomon* sayth it endeth in heauineffe. And an auncient writer compared it to a liue bodye on a beire. It is not founde likewise in anye part of this brittle and wretched lyfe : but in the trust, mercy, puissance, and bounty of God, and remission of our sinnes, as *Dauid* setteth it 32. *Psalme* : and *Saint Paule* to the *Romanes*, in the feare and loue of God and of his worde, and to put oure whole confidence in him : and in that which our Sauour reciteth in the 6. of *Saint Mathew*. It had not likewise beene vnfruitfull, to haue shewed,

VWherein  
mans felicity  
consisteth.

Riches

Glry o  
Pleasure

God is the  
true & onely  
felicity.



POLITIQUE DISCOURSES

how hurtfull impatience, and murmuring are, and how necessarye to be eschewed, followinge the instruction of *Salomon, Proverb. 14. & 19.* and of *Sain<sup>t</sup> Paule 1. Corinth. 10. & 2. Phil.* the example of *Achitophel* is in the 2. of *Samuel cap. 17.* I referre other greater reasons of the aboue sayde articles vntill an other season. I coulde also haue discoursed at large of sundry other opinions which are in contro-  
uerfie, were it not for feare of beeing  
too long, and ouer  
tedious.

*The*

# The Conclusion.

## CHAP. L.



O the end then that we may rest beloued of God, and of good men, and haue a good conscience, a peaceable life, a guide in all affaires with hope of eternall life, and heape of blysse, we must walke wisely, and be founde true in all our thoughtes, wordes, and actions: and so to accustome our selues thereto, that we giue no place to any lye, though it be the lightest which may be made. Nowe for feare least we should fall hereunto, to our great greife, let vs be time thinke of what we would doe or say, before we put it in execution, beseeching God with *Dauid*, that he will addresse vs in his trueth, and that it may alwayes remayne in our heart and mouth, that he will make vs to vnderstande, howe short and vncertaine the course of this our life is, to the ende that wee may retyre our heartes from the vanities and false apparances of this worlde, and spende that little time which we haue to liue, in learning of his wisdom, that is to saye, to beleene and assure our selues vpon his promises, to obey whatsoeuer it pleaseth him to commaunde vs, and carefully to eschewe, whatsoeuer he hath forbidden. And as this contagion of lying, hath well gayned place in many, thorough custome, and is growen by little and litle, so let vs exercise our selues to followe truth though in tryfles, and euery day before we sleepe, examine, and trie what we haue gotten by being true and vertuous: and according to *Seneca* his counsell, in all our actions howe secrete soeuer they be, let vs imagine that God, his saintes, and Angels, be present, or some man of great auctoritie and grauitie: to the ende our countenances, wordes, and actions may be the better gouerned. And of such as shall liue in this truth shunning lying, we may say as *Moyse* prophesied and pronounced to the children of *Israel*, to whom al christians haue succeeded, that *they shall be blessed in the citie, and blessed also in the fiede, blessed shall be the fruite of their bodye, and the fruite of their grounde, and the fruit of their cattell: God shall make an alliance with them, he shall make them increase and multiply in abundance, of whatsoeuer is necessarie: But if contrariwise they followe lying and liue disorderly, feare and trembling feauers, burning agenes and all sorts of curses there set downe*

Admonishes  
ment to fol-  
lowe the  
truth and  
shunne lying

*Deut. 3.*  
Blessings pro-  
mised to such  
as followe  
the truth and  
curse to  
such as fol-  
lowe lying.

shall

## The Conclusion.

*shall fall vpon them.* There is no question to be made which way is to be followed, that wee may attayne to all felicitie, and the inheritance promised to such as are sanctified of God, and to those are thinges which neyther eye hath seene, nor eare hath heard, nor came into mans heart which God hath prepared for them which loue him. Saint Paul wrote to the *Romaines*, that the wrath of God is reuealed from heauen against all vngodlinesse, and vnrightheousnesse of men, which withholde the truth in vnrightheousnesse. And to them which by continuance in well doing seeke glory, honour, and immortalitie, to giue euerlasting life, but to them that are contentious and disobey the truth, and obey vnrightheousnesse shal be indignation and wrath, tribulation and anguish shall be vpon the soule of euery man, that doth euill, but to euery man that doth good shal be glory, and honour, and peace. And seeing the chastisements, miseries, and afflictions, & so many tragicall euents sent from God to so many people, Christians but in name, which are set before our eyes for an example, to reconcile vs to God, we haue great occasion humbly to beseech by feruent prayers and groanes, that he will bende our heartes to his obedience, and so make other mens plagues and visitations to profit vs, that we may not drawe through our vnthankfulnessse more greuous paynes vpon vs and ours, most humbly thanking him, for that amidst so great darkenesse, error and ignorance as couereth the worlde, it pleaseth him to cast some beames of his grace, and truth vpon vs, beseeching him that he wil warme, quicken, and illuminate vs more and more attending the day of our deliuerie out of this world already vanquished by him.

To his Grace.

Yours  
T. M.



